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ANTI-APARTHEID THE PROTESTS CONTINUE

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Charges Dropped Against "Anti-apartheid 12"

By Ann Holder

BOSTON — A last-minute decision by the Suffolk County District Attorney's office resulted in the dismissal of all charges against the "Anti-apartheid Twelve," on trial in Boston's Municipal Court. The "Twelve," who wanted to put their case before the court, includes former mayoral candidate Mel King and gay City Councillor David Scondras. They were arrested for trespassing in December during a protest at the offices of Deak-Perera, a firm whose business includes sales of the South African gold coin, the Krugerrand.

The group had planned to use the "necessity defense," in what was expected to be the first trial in the country to result from the recent wave of anti-apartheid protests. Through statements by the defendants and expert witnesses such as singer Harry Belafonte, of

Artists and Athletes Against Apartheid, and Randall Robinson, executive director of TransAfrica, the Black lobby for African and Caribbean nations, the defense hoped to expose both the horrors of the apartheid system and the U.S. complicity inherent in the Reagan policy of "constructive engagement." This argument would have centered concretely around the import and sales of the Krugerrand, South Africa's leading export. According to a group press release, U.S. imports account for one-half of all Krugerrand sales world-wide, and thus directly support the white minority government and its apartheid policies.

During the Monday morning trial, however, prosecutor John Gibbons declined on behalf of the Commonwealth to pursue the case because, he argued, "a trial is not

in the best interest of the public." Calling the defendants his "brothers and sisters," he maintained that the "issues are serious ones but this is not the forum in which to raise them."

Defense attorney Geraldine Hines called the protest an "act of conscience," one which she said "grasped the public attention" and focussed it on those "laboring under repression...in South Africa." She asked the judge for a verdict of not-guilty and, due to the lateness of the Commonwealth's decision, requested the assessment of court costs to cover the time and expense of preparing a defense.

In dismissing the charges, Judge Charles Grabau said that the courts may "ultimately" be the forum to address the issues raised by the defendants and suggested that a trial would have provided a chance to resolve them. While not legally allowed to render a not-guilty verdict, he promised to entertain a motion to assess costs to the Commonwealth. At the conclusion of the brief hearing, the protestors stood, linked raised hands and sang "We Shall Overcome" before leaving the courtroom.

Defendants, their lawyers and prospective witnesses gathered at a post-trial press conference to express frustration and disappointment at losing their day in court, but delight in a partial victory and the chance to deliver their message unencumbered by the restrictions of the courtroom.

Singer Harry Belafonte had praise for the demonstrators and their actions, which he said would "mobilize the conscience of the



Protestors Sing "We Shall Overcome" at Conclusion of Hearing

country." Calling the nationwide anti-apartheid protests "a cause whose time has come," he said they focussed attention on the participation of the U.S. government and corporate interests, without whose involvement the "devastation in South Africa would have long since been over."

Morley Nkosi, professor of economics at Hofstra University, who was born in South Africa, spoke for the Black majority in that country who, he said, appreciate the efforts of the "people of color and people of conscience" in the Free South Africa Movement to focus international attention on the injustices of apartheid. He called the protests and demonstrations "only a beginning, if a major step, down a long and murky road" toward preventing a "bloodbath in South Africa."

Without major changes in South Africa, he emphasized, the "bloodbath" is inevitable because the oppression is intolerable. As one example, he described the situation in the mines, where workers are transported in from

outlying labor reserves where there are no jobs, to work for eleven-month periods, far from their homes and families, housed in crowded, sub-standard "dormitories," working in shafts as much as two miles deep, and paid one-fifth or less the wages of white workers. Their only alternative, according to Nkosi, is starvation on the reservations. Labor disputes and strikes result in intervention by the police or armed forces, he said.

Nkosi also attacked the corporate claim that American businesses, with their adherence to principles of fairness and equality at the workplace, set an example for reform. Historically, he said, it is these American businessmen and technicians who structured the labor practices of the mining industry and who provide the information and assistance to maintain those practices, even against organized resistance.

For these reasons, Nkosi said, it is "no mistake" to target the Krugerrand, a gold symbol of the

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Fire Hits Offices of Gay Catholics

By Sue Hyde

BOSTON — A one-alarm fire of suspicious origin destroyed the office of Dignity, an organization for gay and lesbian Catholics, on Friday night, February 22. The office and building were unoccupied at the time of the fire.

A Dignity spokesperson said that although she is unaware of threats against the group, she "is not discounting the possibility that someone thinks we can be put out of business by burning our office down."

The fire started in a closet in the second floor office and caused about \$20,000 worth of damage, according to Bill Murphy, Boston fire department spokesperson. Murphy said firefighters were summoned to the four-story building located at 355 Boylston Street at 8:57 p.m.

The building, known as Channing House, is owned by and abuts the Arlington Street Church. Other tenants include two real estate firms, an art gallery, a computer retail store, and the Freedom Center Store, a retail business owned and operated by the church. The computer store, located on the first floor directly beneath Dignity's office, sustained water damage.

Murphy told GCN the Dignity fire is being investigated as a possible arson case. Apparently, an electrician working on the room in

the days following the fire suggested that it may have been caused by faulty wiring, but arson investigators ruled that out.

Dignity president Lourdes Rodriguez said the group lost the contents of its office, including all the music books used for services, the library, and all educational materials. She said Dignity members had painted and decorated the office, making it a comfortable space. The group hopes to be back in its office by this fall.

Dignity has become more visible in the past year, Rodriguez said, with members appearing on TV channels 7 and 4 to discuss the situation of gay people and the Catholic church. An article about Dignity was published in a December issue of the Boston Tab.

Rodriguez said that although the fire is a setback, Dignity members are determined that their group will survive it. "We had a liturgy on Sunday," said Rodriguez. "It was as packed with people as it ever is. People really rallied around and said, 'We are the community. We won't let it die.'"

Dignity presently has about 170 dues-paying members and attracts from 200-250 people to its weekly liturgy.

Group members are involved in a variety of community service activities. In a year-old program, volunteers from Dignity and the Arlington Street Church cook and serve dinner every Friday night to 100 to 125 homeless people. Dignity participates in the annual Walk for Hunger; this year Dignity members raised \$12,000. And every November, the organization takes part in the Oxfam Thanksgiving fast.

The group also conducts outreach to area college campuses through its campus ministry committee.

For the immediate future, though, much of the group's collective energy will be applied to reconstructing the now-charred office. Donations in any amount are welcome. Contact Dignity at 355 Boylston Street, Boston, 02116.



Torched Offices of Dignity

Supreme Court Refuses Ohio Bisexual Appeal

By Tatiana Schreiber

WASHINGTON, DC — The U.S. Supreme Court has steadfastly refused to take up the question of whether homosexuals are protected under the Fourteenth Amendment to the Constitution. That stand was strengthened last week in a decision, strongly opposed by two of the justices, to let stand a lower court ruling that a high school guidance counselor could be fired solely for stating her sexual preference.

Marjorie H. Rowland, now an attorney in Yellow Springs, Ohio, was suspended from her counseling job at a Dayton high school, after she disclosed, in what she thought was a private conversation with her secretary, that she was bisexual, and in love with a woman. Rowland filed two lawsuits following her suspension and dismissal, but her case did not come to trial until seven years later, in 1981. Rowland was eventually awarded nearly \$56,000 in damages.

In March of this year, however, the U.S. Sixth Circuit Court of Appeals, in Cincinnati, reversed the jury verdict. In a two-to-one vote the court held that Rowland's free speech had not been violated, because she had not spoken about a "matter of public concern." It further denied that Rowland was discriminated against, ruling that

it is permissible to discipline a school employee both for being gay or bisexual, and for making statements to others about it.

Rowland said of the ruling, "It's very frightening to live in a world where if you say what you are — you just say what you are — you can lose your job and there's no recourse." Rowland appealed to the Supreme Court claiming that discussion of homosexuality is of public concern. She also hoped to establish her right to job protection under the Fourteenth Amendment.

Four out of the nine justices must vote affirmatively in order for oral arguments to be heard. Only Justices William Brennan and Thurgood Marshall voted in favor. Brennan also wrote an eleven-page dissenting opinion. Brennan said the court should have used Rowland's case to decide the question of Fourteenth Amendment protection for homosexuals, once and for all.

The Supreme Court vote means the lower court decision stands as law in the states of Ohio, Michigan, Kentucky and Tennessee. Elinor Alger, staff counsel for the Ohio American Civil Liberties Union, said it is a strong verdict and will have a chilling effect on homosexuals taking jobs in schools or speaking out on any

issues. "It has that indirect chilling effect on public discussion. It provides a frightening atmosphere for the free discussion of ideas."

The dissenting opinions of Justices Brennan and Marshall, as well as Chief Judge George Edwards of the Sixth Circuit Court of Appeals, illustrate the subjectivity with which Fourteenth and First Amendment protections can be interpreted. The judges in Rowland's case based their ruling on a 1983 case, *Connick v. Myers* which held that public employees are only entitled to First Amendment protection if they are discussing "a matter of public concern." The lower court majority opinion was that "There was absolutely no evidence of any public concern in the community, or at Stebbens High with the issue of bisexuality among school personnel when [Rowland] began speaking to others about her sexual preference."

Rowland noted the irony of that ruling. "Had I done a little seminar as a counselor with a number of students and this was one issue we talked about, [the verdict] probably would have been upheld." In his dissent, Judge Edwards wrote that Rowland's later discussion of her situation with other faculty, was part of "the na-

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News Notes

quote of the week

[I pledge to] earn anew the political respect of mainstream America."

— Paul Kirk, new Democratic Party Chair, in supporting the Democratic National Committee's recent move to end guaranteed representation of minority groups, including gay men and lesbians, on standing Party committees, reported in the New York *Times*.

a lesbian in deed

PORTLAND, ME — A federal appeals court has ruled a federal district court must reconsider whether a lesbian can remain in an army ROTC program because of new evidence about her sexual activity, according to the Boston *Globe*.

The appeals court put aside the decision by a federal magistrate that had reinstated Diane Matthews in the ROTC program at the University of Maine, Orono campus.

Matthews, 26, of South Portland, Maine, was discharged from the ROTC in 1981 when she told a superior officer she was a lesbian. Her attorney, Michael Asen, argued successfully that Matthews was exercising her First Amendment right to free speech when she made the statement.

Federal Magistrate D. Brock Hornby ruled in April 1984 that Matthews' discharge was improper because there was no proof she engaged in homosexual activity. The decision was the first in a federal court to conclude that homosexuality alone is not grounds for military discharge.

However, Matthews has since said in an army enlistment application that she has engaged in homosexual acts "numerous times." William Cole, an attorney for the Justice Department, said three decisions by the US Court of Appeals have affirmed the army's right to fire officers who engage in homosexual acts.

Asen intends to argue that "It is okay if she engaged in homosexual activity, as long as it was not done in the service."

In the meantime, Matthews will remain in the ROTC program until her status is reviewed by the federal magistrate.

new mass caucus lobbyist

BOSTON — The Massachusetts Gay Political Caucus has announced that Peg Lorenz will be their new full-time lobbyist. Lorenz comes to the position with extensive experience. She has worked as lobbyist for the Massachusetts Coalition of Battered Women's Service groups, served as coordinator of the Massachusetts gay and lesbian Speakers' Bureau, and was the director/fundraiser for the Women's Resource Center in Lawrence, Mass.

The Massachusetts gay rights bill (H-937) is scheduled for a hearing on March 29. Anyone interested in lobbying for the bill should contact Lorenz at MGPC at 262-1565.

demos set for april 19-22

WASHINGTON, DC — A national multi-issue protest will be held in the capital from April 19 to 22. Demands are to stop U.S. intervention in Central America; create jobs and cut the military budget; challenge discrimination based on sex and sexual orientation; freeze and reverse the arms race; oppose apartheid in South Africa; and overcome racism in the United States. Planned activities include:

April 19 — educational and cultural events in Washington

April 20 — gatherings at a variety of sites to feed into a general march

April 21 — training sessions for lobbying and civil disobedience

April 22 — lobbying and civil disobedience in selected sites.

Activities are also planned across the country for April 15, tax day.

studds regains coast post

WASHINGTON, DC — U.S. Representative Gerry Studds (D-MA), the only openly gay member of Congress and an outspoken critic of this administration's aggression in Central America, has been reinstated as chair of the Coast Guard and Navigation Subcommittee of the Merchant Marine Committee.

In the standard vote for chairs of subcommittees at the beginning of each congressional session, committee members voted 19-2 to reappoint Studds to the position he lost in 1983 following his censure for having sex with a 17-year-old page a decade earlier. The committee vote was then ratified on February 6, 1985, by the full Democratic House Caucus in a unanimous vote.

Stating he did not anticipate any negative reaction to his reinstatement, Studds called the action "the final, final, final chapter of this business."

brits quarantine prison after aids death

LONDON — According to the French newspaper *Liberation*, a British prison was placed on quarantine on Wednesday, January 30, after the death of its chaplain from AIDS.

The British minister of the Interior forbade all transfers in or out of the Chelmsford prison, a facility for young "delinquents" north of London, after the death of Reverend Gregory Richards, at the age of 38. This decision followed a similar proposal by the union of prison guards. The prisons of Wellingborough and Onley, in northern England, had refused to admit buses carrying guards and prisoners from Chelmsford.

A medical team will shortly begin examination of all the prisoners at Chelmsford before normal intra-prison activity is resumed.

— filed from Brussels by Sarah Schulman

men of all colors together

NEW YORK — After months of discussion, the steering committee of Black and White Men Together (BWMT) of New York has recommended a name change to Men of All Colors Together (MACT).

BWMT's newsletter states, "Cognizant that we live in a color-based society, the committee suggested MACT because it acknowledges that it is color more than race which is used to divide us. In addition, we realize that the heterogeneous population of New York City spans all colors of the rainbow. Indeed, the reason most cited for changing the name is the desire to make the chapter more inclusive of gay men of different racial and ethnic backgrounds."

The name change will be voted on at the March 15 general business meeting.

puerto rican prisoners of war

ALDERSON, WV — Two Puerto Rican women prisoners of war were finally allowed medical services after a protest outside the federal prison here, according to *Sojourner*. Over 300 people demonstrated to demand an end to the harsh treatment of the women.

Haydee Torres had been held at Alderson in isolation in a tiny, windowless cell. Although she has a long history of illness, she was denied medical care. Torres was transferred to a medical center in Lexington, Ky. one week after the demonstration.

Alejandria Torres, who is still being held in a tiny isolation cell at the Chicago Metropolitan Correctional Center, was refused emergency aid after a prison guard brutally attacked her. She has now begun to receive medical care for her heart condition.

so, mazeltov

NEW YORK — After much debate, the worldwide body of Conservative Judaism has decided to admit women as rabbis, according to the Washington *Post*. Amy Eilberg will become the first woman ordained under Conservative Judaism. The ceremony will take place in May and 18 other women are scheduled to follow in the near future.

The decision is expected to exacerbate friction between Conservative and Orthodox Jews. The latter are opposed to ordaining women rabbis because they believe it violates Jewish law.

Reform Judaism and Reconstructionist Judaism have been ordaining women for more than ten years and there are currently over 80 women rabbis.

Conservative Judaism has 1.5 million members in North America.

police indicted in killing of eleanor bumpers

NEW YORK — A police officer here has been indicted for manslaughter in the killing of a Black woman as he attempted to evict her from her apartment in public housing in the Bronx, according to *Sojourner*. Eleanor Bumpers, 66 years old, was killed by officer Steven Sullivan when he fired two shotgun blasts at her on October 29, 1984. Sullivan and five other officers who were trained and equipped to deal with "violent" people broke into Bumpers' apartment to evict her because of late rent payments.

Sullivan alleges that Bumpers lunged at two of the officers with a knife, but Bumpers' daughter says her mother "suffered from high blood pressure and arthritis. And she had trouble moving quickly.... They were there to kill her, not to subdue her."

City welfare officials admitted several mistakes in judgment and procedure, including failure to process Bumpers' emergency rent payments on time, and ordering the eviction without information about Bumpers' mental and physical condition.

Sullivan faces a prison term of up to 15 years if convicted.

snubbed again

LONDON — Burke's Peerage, the catalogue of Britain's bluebloods, will exclude all people with AIDS and their families, Burke's publishing director announced on February 25, according to the Boston *Globe*.

Adding insult to injury, publishing director Harold Brooks-Baker has also made it known that people with AIDS and "those close to them" will not be considered for membership in Burke's Blood and Gold Club, a marriage guide to the most eligible people by birth and wealth. Said Brooks-Baker, "It may be that some people, because of their genetic make-up, are more likely to get it than others, as is the case with rheumatic diseases. We are not taking any chances."

women use it, it's smaller than a breadbox

A *Glamour* magazine poll in the upcoming March issue shows 94 percent of the women respondents, aged 18 to 35, have used "erotic materials," according to *USA Today*. Forty-six percent say they have used a vibrator. And: 69 percent have used "erotic literature"; 65 percent, special lingerie; 59 percent, "erotic films"; 54 percent, skin magazines; 42 percent, oils and creams.

Of those using "erotica": 70 percent use it as a turn-on to sex; 52 percent use it during sex for "added excitement"; 48 percent use it when alone.

just a hairdresser

STUART, FL — A male hairdresser has filed suit against a local television station that included him in a three-part story on gay people, according to the Washington *Blade*. The hairdresser, Lawrence Quadagno, says he is not gay and that the clip showing him at work in his shop hurt his professional and community standing.

According to Quadagno, a WTVX-TV film crew fooled him into being filmed by pretending they were doing a story of hair-styling. WTVX has apologized on the air and says it did not intend to show Quadagno's face in the clip. Quadagno, however, is not satisfied and is suing for \$5,000 in damages. The court date is set for next month.

health of puerto rican children under attack

SANTURCE, Puerto Rico — *Claridad* reports that between six and seven thousand children on the island are suffering from early sexual development caused by high levels of estrogen in local meat, particularly chicken. Estrogen is given to cattle and chicken in Puerto Rico to speed up growth and reduce feed costs.

The children's condition often begins with breast development or thelarche, but can advance to what doctors call "precocious puberty" (sexual development in girls under nine and boys under ten) which often leads to stunted growth. In the U.S., one in 10,000 children is affected. In Puerto Rico at the end of 1983, the rate was estimated at one in 50.

According to a study reported in *Ms.* magazine, most of the children affected are girls, but boys have also developed engorged breasts. Many of the children have pubic and underarm hair. Some girls start menstruating between the ages of three and six. The youngest reported to get her period was nine months.

Dr. Carmen Saenz de Rodriguez, director of pediatrics at Hospital de Diego in Santurce, a suburb of San Juan, alerted the Puerto Rican Secretary of Health, FDA officials in D.C. and in Puerto Rico about the alarming health problem in 1975 and again in 1982. When she received no response, Saenz published her own findings in the local press. The ensuing public outcry and dramatic drop in chicken sales — a major problem for the industry — finally prompted government response.

In the meantime, Saenz carried out her own tests in conjunction with Dr. Alfred Bongiovanni, professor of pediatrics, obstetrics, and gynecology at the U. of Pennsylvania. Saenz and Bongiovanni both found high levels of estrogen in chicken samples. In addition, in cases that were not significantly advanced, symptoms of thelarche were shown to disappear when chicken was removed from the children's diets.

The FDA also found elevated levels of estrogen in chicken samples in a preliminary test, but later found nothing, possibly because chicken producers had temporarily stopped using estrogen. The FDA, CDC, and USDA now deny there is any problem at all although cases of thelarche, "precocious puberty" and stunted growth continue to climb. Local chicken producers have started a massive campaign with government assistance to reassure consumers.

Saenz, who has been threatened with death several times, continues to monitor the chicken, still a staple primarily for the poorer people on the island, and to fight for an estrogen ban.

Apuzzo Assesses Taskforce and Community

By Sue Hyde

Virginia Apuzzo resigned her post as executive director of the National Gay Task Force (NGTF) on February 5. She leaves NGTF to become the deputy director of the New York State Consumer Protection Board in Albany on March 18.

Apuzzo is widely credited with strengthening and reviving the National Gay Task Force since she took over the directorship in October, 1982. The following interview was conducted in her New York office on February 8 and has been edited for clarity and continuity.

GCN: What's causing you to leave NGTF?

Apuzzo: When I originally came to the [National Gay] Task Force and the Fund [for Human Dignity], I told them I would commit to be here for two years. I have now been here three and a half years. I also committed to be here through the November '84 elections. In that time, I wanted to have a program in place that would be responsive to the community as I perceived its needs. I think we have that.

Our violence project has gone through its developmental process from gathering data to providing data to California lobbyists to help get that anti-violence bill finally signed. We've institutionalized on a national level the whole issue of discrimination that results in violence against gays and lesbians, which I think is a critical problem.

Our AIDS program is very much in place. We have used every available avenue from almost "discovering" the U.S. Conference of Mayors, approaching it before anyone had thought to use it, right straight through to meeting with [Health and Human Services Secretary Margaret] Heckler. The Public Health Service now doesn't take too many steps without at least informing us. We may disagree violently with the steps they're taking, but we've institutionalized our presence in that process.

People have to understand that by doing nothing, they allow bigotry to continue.

I think we've made enormous strides in working with other organizations. We've worked with discrimination response systems with Black and White Men Together chapters around the country; we worked with the National Coalition of Black Gays around the August 27 March for Jobs, Peace and Freedom, actually dealt directly with leaders in the Black civil rights movement to explain our concerns with racism in our own community and homophobia in the Black community.

We had the first 800-number crisis line in the country for dealing with the AIDS crisis. When the Public Health Service was instituting its crisis line, it came to us to be trained in how to do it.

So, how does that answer your question? I feel I've made a contribution, that I've put certain things in place and that



Virginia Apuzzo

there are certain compelling reasons in my personal life for me to now thank those who've given me the opportunity to serve, and then move on.

GCN: How would you assess the health of NGTF in terms of its membership and its ability to present itself as a needed and vital organization in the community? It was on wobbly legs when you came into this office.

Apuzzo: Let's talk about the fiscal question. That's always a concern in people's minds. I don't think we're at a point in the movement when any organization is as fiscally sound as it would like to be. My most recent piece of fiscal information from the financial officer is that our total debt of bills thirty days old or older does not exceed \$58,000. It was in the neighborhood of \$88,000-90,000 when I came into office. We have since then added much-needed staff.

I lobbied very, very hard for a board that would be a more active board, and I'm pleased to say that this new board is more committed to an active working relationship with the organization. We have people on it who have the expertise and the desire to deal with things like debt management. And we're making strides in that area.

I think NGTF is staffed by some very competent people who know how to run their shop. I met yesterday with Linda Chavez [director of the U.S. Civil Rights Commission] and she said, parenthetically, 'You folks have a reputation for saying what you mean and meaning what you say.' That's important in politics. So, I feel that NGTF has earned my respect, as a member of the community, and I will continue to support it. I'm going to be absolutely straightforward about asking folks out there to continue to support it, too.

GCN: You'll be remembered for your appearances out in the community, from Cincinnati to Birmingham to Boston to Tulsa to Dallas. I have appreciated your conscientiousness about getting to places not considered to be hotbeds of gay activism, having come from one of those places myself. Do you get a sense, in your travels and conversations with people, that there is a national gay/lesbian community?

Apuzzo: I have a sense it's happening. Five years ago when I spoke at Harvard the first time, I labored over a speech I gave there. I said that in our movement, the parts are greater

than the sum of the whole. I think locals understand the problems more vividly. They understand the differences between politics and government. I don't think the national movement understands that difference. Government is what happens between elections. Politics happens seasonally. But government happens all the time and you must understand how it works. You must understand that you're engaged in a war of attrition, a war with lethargy and bureaucracy. But ya gotta just keep doing it.

My attitude is, how can I help you help me? That's what I said to Chavez. I understand what we disagree on, but what do we agree on? Where is there some agreement? I'm not interested in going in and having a very lengthy conversation in which I do all the talking and I don't know what they're thinking. I know that when I go in there they hope I do all the talking. So, my attitude is, what have you got to say to us? What do you understand about this problem? Of course they would make believe they understand. Fine! When are you going to do something? That's the government.

I think local people have a better grasp of it because they get to see their city council person, rub elbows with them more. In some areas, it's a matter of survival. God, look at Birmingham, Alabama. It's hard to be a lot of things in Birmingham, Alabama. It's hard to be a Black person living there, it's still hard to be a woman, it's hard to be a Black woman. If you're a Black lesbian, you've got problems in Birmingham, Alabama. So, you go into certain areas and you know that people are working together to survive and they find each other out of that mutual sense of need. I think on a national level, a lot of times, we forget. The people out there in local areas are more careful.

GCN: There are people whose oppressions cross over the lines; there are Black lesbians and Asian gay men; there are Hispanic disabled lesbians; there are people whose lives are

affected by oppression in multiple ways. But when I think of organizing in the gay and lesbian community, it seems that the easiest people to reach are white gay people and, perhaps, gay white men. How can we make a truly multi-racial movement?

Apuzzo: I think what you have to do is frame the issue so that most people come to understand it. I think that when some Americans saw hoses and dogs set on Blacks in the South, they were shocked. A lot of people in America were shocked. People said, "I wouldn't do that." Well, they probably would, but they couldn't bear the thought of seeing it, making it vivid. This is what your bigotry means, this is how it looks, this is what happens if we don't do something about it. Somebody hangs from a tree for no reason. I think that framed the issue of the Black civil rights movement so very vividly. When the sheriff stands in front of a school and little kids with their school books try to get by him, that image made segregation as vivid as it could be made.

The issue got real vivid in Bangor, Maine this past summer. Charlie Howard's death made it real vivid. People have to understand that their doing nothing is allowing [bigotry] to continue. The moral authority of the U.S. Civil Rights Commission has the capability to put something before the American people to educate them. It's a long process,

A lot of white gay men were shocked that their government of other white men, some of whom are gay, would just do nothing about AIDS, would let them die by the thousands.

though. It requires vivid pictures.

GCN: How do we deal with each other? How do we deal with white upper or upper middle class gay men who can't relate to the problems of a Black lesbian, in fact, who don't even give a shit?

Apuzzo: I think a lot of gay white men thought that if they put on a shirt and tie and went to work, that granted them the safety of the patriarchy, they would be permanently protected. Then AIDS came. A lot of white gay men were shocked that their government of other white men, some of whom are gay, would just do nothing, let them die by the thousands. I think they're increasingly getting the picture that politics is not a dilettante activity and that government can seek to exclude whoever it wants if it ever gets away with excluding anyone. It's a brutal way to have to learn that, to see so many of us die. But I think it's changing some of them. It's not just AIDS, either. It's alcoholism, substance abuse, and the homophobia that makes us do that. It's also poverty. It's also violence. Hope springs eternal. I'm hoping that we'll get the point. We've got to get it.

GCN: Sometimes it seems that the most privileged among us tend to represent us all, which to me is very problematic. I think if we are not a multi-racial, multi-issue movement, then we are nowhere.

Apuzzo: To get a gay rights bill and go home is just a dumb waste of opportunity. What we'll do is make it okay for gay white men to be gay white men. Women will still be forced down, Blacks will still be discriminated against, Hispanics will still be kept out, Asians will still be beat up. I don't think it's anything that we're going to accomplish in the next 20 minutes. It takes a long, long time. It's going to take a lot of coalition building, patience, a lot of willingness to fail. But I'd rather fail than never try.

GCN: What do you expect from the federal government in terms of AIDS in the near future?

Apuzzo: The Budget proposal has just been put out and indicates that again the administration is coming in with a

reduced, ludicrous sum and they're essentially leaving it up to us to wheedle it out of Congress. That's been the route all along.

I am afraid that they have the potential to do some pretty unpleasant things. The HTLV-III test — I am worried that they'll use it in the military as a marker for homosexuality. I'm very much afraid of that. I'm afraid that they will not see the economic implications of having whole industries use



Virginia Apuzzo

it — food handling, health care, child care.

I think AIDS in general will continue to be the excuse for people to vent their homophobia, which they have abidingly great sums of. I think we have to be vigilant to make sure that doesn't happen. I think it's going to be very important for us to be vigilant.

GCN: What are your political aspirations?

Apuzzo: What I see now is I'll be deputy director of the New York State Consumer Protection Board. I was offered several jobs, formally and informally. But when you have as constrained a view as I have about what government ought to be doing, it's hard for me to put a lot of passion in whether or not everything goes right at the new state convention center or Westway or with seatbelts. It doesn't turn me on. Consumer protection certainly does. First of all, everybody's a consumer. And secondly, as consumers, we get shafted with regularity. We'll be working with utilities, banks, insurance companies.

You pay your utility bills all your life and then you turn around and you don't have any money and you try to get them to deal with you. It's like dealing with a stone. That's ridiculous! So, when I was offered this particular job, it was politically consistent with my need to bring compassion and understanding to people who need to feel empowered.

GCN: Are you interested in helping Governor Mario Cuomo be a presidential candidate?

Apuzzo: Well, I'm interested in helping anyone relieve the Republican Party of its burden — the ship of state.

GCN: Are you interested in running for office again?

Apuzzo: I am. I probably will. I have a severe case of Potomac fever. But I think I like to do one thing at a time and do it as competently as I can. We'll see. No political person ever says, "No, I would never do that." I'm interested. I'd love to serve, both my community and the larger community. And it would be a hell of an education, for all of us.

I'm not falling off the dark side of the moon. Nine days after I leave here, I'll be speaking in San Antonio at Fiesta when the gay and lesbian community of Texas comes together. I'll be speaking in Boston, if they'll invite me, for Gay Pride. I'm very eager to continue to work. This is my passion. The gay and lesbian movement saved my life. I grew up thinking there was nobody else like me in the world. Now I say to 20 million people, "This is who I am." And I invite them to say it along with us. It's a say-along. To be part of a vast network of people who are every day making it more and more possible is a privilege. It's been exquisite.

GCN: Do you have any thoughts on who you would like to succeed you?

Apuzzo: I think we owe the community competence and integrity. People for whom principle is a factor. They don't necessarily have to have it all nailed down. But they do have to see that there's a partnership available out there. You really can become partners with Cincinnati and partners with Boston. You can't be afraid of this community. You gotta love it. You gotta let it love you back.

I want to underscore my gratitude to the Boston gay and lesbian community for what has felt like vital support through a rather tumultuous three and a half years at NGTF. I've been here longer than I was in the conven-

Community Voices

Support Respond and Dignity

Respond and Dignity, two major institutions serving Boston's women's and gay/lesbian communities, have been the recent targets of apparent arson. We at GCN know what that means — the destruction, the sense of emotional devastation, the anger and the frustration.

We urge our readers to provide donations and other forms of support to Respond and to Dignity. Write to:

Respond, Inc.
Box 555
Somerville, MA 02143

Dignity
355 Boylston Street
Boston, MA 02116

baldwin on artists and prisoners

Dear GCN:

Artists and prisoners have more in common with each other than have the servants of the State. Put it another way: the warden of the prison is not expected, still less required, to answer to his conscience; he is expected (and required) to execute the will of the State. (How he explains this to his children is, cunningly enough, no concern of the State, which has every reason to believe that the son will grow up to be like the father.) Or, to put it in yet another way, the artist, insofar as the State is compelled to consider this inconvenient creature at all, is nothing more — and, also, nothing less — than a potential prisoner. The artist is the prisoner at large who has so far escaped his just deserts by means of his private cunning and the liberal bleeding-heart public cowardice.

What artists and prisoners have in common is that both know what it means to be free.

Now, this is a thoroughly unattractive paradox which I, like many another, would like to be able to avoid. But it is impossible not to recognize that the people who are endlessly boasting of their freedom — *we're the best because we're free!* — loathe the very suggestion of such a possibility for anyone other than themselves. They are forever stitching flags, making and threatening and dropping bombs, creating instruments of torture and torture chambers and overseers and deputies and detention centers. Their notion of freedom is so strenuously calisthenic, not to say defensive, that freedom becomes a matter of keeping everybody else out of your backyard. Or bomb shelter: there are none, by no means incidentally, in the ghetto [or in the prisons].

A vast amount of money (the word is not yet obsolete) and an indefensible proportion of the Public Treasury — this Government is spending *our* money, after all — go into endeavors which have as their single intention and concrete purpose and effect that no one be so rash as to act, or to dream of acting, on his or her right to be.

I have suggested that the connection between the artist and the prisoner is an unattractive paradox. But it is more than that. I have called it an unattractive paradox because it would seem to indicate that, in general, we value freedom, or find ourselves compelled to attempt to define it, only when it is arbitrarily limited, or menaced: when another *human* power has the right to tell us when and where to stand or sit or move or live or make love or have (or claim) our children — or else bow mighty low, or die. We do not feel this way about the rain, the snow, the thunder, or the earthquake, or death. These have no reason to consider our hope, or anguish. The thunder which deafens me or the water which drowns me is not a man like me; is not compelled to hear my cry, or answer my plea.

But we are compelled to hear each other: knowing perfectly well how little can be done, one discovers how to do some things.

This may be part of the definition, or pride or price of freedom, for this apprehension necessarily involves a real recognition of, and respect for the other and for the condition of the other. The other is no longer and is, indeed as the song puts it, closer than a brother — the other is oneself.

There is absolutely nothing, in my experience, more painful, more devastating, than this revelation. One can scarcely live with it, but one can certainly not begin to live without it. It is this perception, as I begin more and more to believe, which gives the person the energy — the passion — to break the chains which bind him. Or to be accurate, the chains which bind us. The unattractive paradox is that it is this danger, this action, this recognition of what it means to love one another, which defines freedom, which brings it to being, which makes it as real as the Word become flesh, to dwell among us.

Brethren, please remember, especially in this speechless time and place, that in the beginning was the Word. We are, in ourselves, much older than any witness to Carthage or Pompei and, having been through auction, flood, fire, to say nothing of the spectacular excavation of our names, we are not destined for the rubble. James Baldwin
[Reprinted with permission from *Inside/Out*, Prose and Poetry from America's Prisons]

more participants needed

Dear GCN:

I recently participated in a study at the Fenway Community Health Center. The study is looking at the relation of viruses, such as HTLV-III, to the development of AIDS and ARC and at the relation of sexual practices and other behavioral and lifestyle factors to these conditions.

Several thousand male patients of the Fenway have received or will receive a letter inviting them to participate in the study. Since the letters began going out in the middle of January, over 1000 have been sent. To date only about 150 men have agreed to participate. In the face of the disastrous effects the AIDS epidemic is having on our community, this remarkably low response should be a great disappointment to each of us.

When I received the letter, I was faced with a frightening dilemma. I knew that participating would be the responsible and conscientious thing to do. However, by participating I might find out something I'd rather not know — that I've been exposed to the virus. For several days before the appointment I struggled with my fears and depended heavily on my friends to help me over those fears. In the end, my sense of responsibility to my community and to myself won over my fears. I find out in three or four weeks whether or not I've been exposed. I am still fearful of that knowledge. Whether the results are positive or negative, I have a lot to think about: What if I have been exposed? What does that mean? What if the results are negative? Will I be more responsible and change my sexual habits?

I continue to be amazed that more men are facing their own fears about AIDS and acknowledging their personal responsibility to themselves and to our community by participating in this important study. Please contact the Fenway and participate. The value of the study suffers unless several hundred more men participate. The study loses its funding at the end of June.

This is something positive each of us can do in the face of this fearful thing.

Sincerely,
Thomas S. Whitaker
Boston, MA

feminism is about joy, not pain

To Our Favourite Gay Paper:

How depressing to read of another gay woman into S&M and raunchy sex. (RE: Community Voices — Vol. 12, No. 27, Rachel Brody of Maidenbridge, NY). *On Our Backs* and *OW!* are anti-feminist and anti-humanist. Can a woman (or ANYONE) be free with something on her back — except maybe a shirt? No. And pain is not funny, not true fun, not caring, and not a *positive* experience. Feminism is about joy. To be a feminist is to be positive in one's life outlook, to *care* about helping others in crises and in daily life...*not* to create or agitate crises and foster and *accept* pain and suffering! We're not into censorship. So-and-so can put together, print, and distribute whatever imaginable — fine! However, a store owner is under no sanction to accept any materials s/he doesn't want in her/his shop. We (and we know many others) are very glad we don't have to view this suppressive junk in The Women's Bookstore. (The hetero stuff everywhere is ugly enough!)

Important: There are *many* ads in various gay papers for lesbian pornography. If a woman wants this outlet, she knows where to write for it. All private. She *does not have* to get it at The Women's Bookstore! Therefore sparing the patrons who definitely do not want to see it in their local feminist bookshop! Honour the decision of TWB to say "No." Women seeking porn are "free" to have, hold, cherish it. Let's respect private decisions...this is live and let live!

Your friends,
Carlotta DaRosa
Pina Cataldo
Marlene Hong
Sarah Hicks
Scarboro, Ontario

knowing what you're walking into

Dear GCN:

Anti-gay attacks, Vol. 12, No. 25, January 19 issue on the Charlotte, N.C. police raids:

Vice officer P.R. Paschal statement: went to one book store nine times, visited all 16 two-person movie viewing booths, seen semen in every booth on the walls and floor, witness acts of masturbation, and finally was solicited by two men.

Come on now, that many times to visit one store to declare they sold obscene material? And why did it take every booth to see what was in them? Did Paschal do lab tests to all the floors or walls, or is he expert on semen just by sight? Besides he must have had a flashlight to use in each. Hell, it is hard enough to find the coin boxes once inside the booth. Curtains or doors are set up for every booth and red light goes on outside the booth so everyone will know that the booth is being used. So was Officer Paschal peeping in on others to see them masturbate? "You don't think that he is a peep freak, do you?" Just 'cause you're a cop does not mean you're not freaky. Solicited by two men! Hell, if he was peeping in on them, what would you think? Then being there nine times makes you a regular like the rest. Then as I think of his definition of "two-person booths," I assume he thought it was okay to just walk into any of them at any time, even if someone was in them. If so, then sure he might have caught many in acts of whatever. But food for thought: How many did he help with whatever? Besides, every place I've been, I have noticed signs stating "one person per booth" or words of that nature.

Adult bookstores' purpose is to sell printed and movie photo material of adult nature. If I was going to buy an apple, I would not go to the meat department of the store.

So where and who are the ones this Rev. Joseph Chambers claims are making numerous complaints? If these are supported by 500 individuals and 200 churches, why are any of these people visiting adult bookstores?

When walking into a bookstore, declared openly "adult," you are *subjecting* yourself to adult material. *Subjecting to* means liable and exposed, and that would be what you was doing when entering that store. Give you an example: Everyone knows I walk around nude in my house. Nor do I bother to dress when answering my doorbell, for there is a sign beside the doorbell stating that I am a practicing nudist. So if one of these people came to my door to collect funds or an offer to come to their church, they would be subjecting themselves to what was declared outside, but yet they chose to enter. They have that right. Does that sound too far off base? No! Then would they declare me a public nuisance? So when walking into that store, you are subjecting yourself to adult material. So private or public, what goes on upon entering is declared, and you have the choice of going in or not. What is inside the store cannot be seen from the streets, so how can it be declared a public nuisance?

So that is my voice about the matter and hope the courts can see this as well.

Sincerely,
Lee "Hawkin" Wall
Stringtown, OK

misconception

Dear GCN:

We would like to clear up two points in the description of our benefit films that may have puzzled or infuriated readers. First, the films are not about but *from* Australia. More important, the lesbian-feminists in the science fiction film, *On Guard*, do *not* attack a sperm bank. Rather, they sabotage UTERO, a reproductive engineering facility that would eliminate women from the reproductive process. Thanks for clearing up this misconception, as it were. We hope to see you at the benefit.

Mara Math
for NOT IN OUR NAME

we need books!

The GCN Prisoner Project is completely out of gay paperbacks and would REALLY appreciate it if you have any you won't be looking at again and could drop by the office or send in. Thanks very much!

GCN welcomes letters to the editor. If possible, they should be TYPED and DOUBLESPACED, and where possible limited to five typed pages. They should be sent to: Community Voices, GCN, 167 Tremont St. #5, Boston, MA 02111.

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of gay/lesbian owned, staffed,
or supportive businesses and
services. To have your busi-
ness or service listed (for only
\$100.00 per year) call 426-4469.

CALENDAR

sunday

Cambridge, MA — Lesbian Children of Alcoholics Al-Anon. 6pm, Living room, Clark Bldg. Mt. Auburn Hospital.

Orono, ME — Wilde-Stein Club for lesbians and gay men. South Bangor Lounge, Memorial Lounge Union, UMO, 7PM.

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 3:30-5pm at Evangelist Church, 35 Bowdoin St. (Beacon Hill) Info: 497-8282. Please send all BAGLY mail to: GCN, Box 106Y, 167 Tremont St., Boston 02111. See Wed. listings for rap meeting.

Boston, MA — A support group including deaf and differently abled women. Free brunch. Captioned movies, entertainment and interpreters. Every third Sunday at Somewhere Else, 295 Franklin St. Info: (617) 423-7730.

Cambridge, MA — Gay Volleyball. 6:30 to 7:30PM, warm-up and drills. 7:30 to 9:30PM. play. Various levels. Info/location: Jay 262-4896 or Harry 536-4540

Burlington, VT — Gay Volleyball. 5:30 to 7:30PM. Info: (802) 482-3528 or (802) 862-4019.

Bangor, ME — Gay AA meeting, 4PM, 126 Union St.

Boston, MA — "Boston's Other Voice," WROR, 98.5 FM, 12:30AM.

Boston, MA — "Musically speaking." Women's music, ideas, announcements. WM8R, 88.1 FM, 1-3pm.

West of Boston, MA — West of Boston Lesbians. Social events on Sunday afternoons, twice a month. New members welcome. Info: Amy 486-8848 or Dorothy 875-1108

Cambridge, MA — Black and White Men Together of Boston 2nd Sunday of each month. Info: Tom 536-3392 or Dick 247-3043.

Cambridge, MA — Overeaters Anonymous, lesbian meeting. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harvard Sq.) 7:30pm. 008 office.

Orleans, MA — Shoreline, a social group alternative to the bars on Cape Cod, meets 2nd Sundays. Info: Box 1614, Orleans 02653

Concord, NH — Concord Area Gay Youth. Support group for youth 16-22. Rap session and social time. Info: Ron 225-5622.

Keene, NH — Potlucks and other fun get-togethers for lesbians. 1st Sundays (2pm) and 3rd Tuesdays or Wednesdays (6pm). Info: Keene Klondykes, Box 261, Gilsom 03448

Central, VT — Central Vermont Gay Men (CVGM) meets 1st Sunday of the month for socializing, business and a meal. Info: Box 42, Barre 05641.

Northern VT/NH — League of Gays (LOGS) meets 3rd Sundays. Info: (802) 626-3618 or write: Box 703, St. Johnsbury 05819.

Somerville, MA — Somerville/Medford Gay and Lesbian Alliance, first Sundays, 4-6PM, Continental Cafe and Restaurant, 295 Somerville Ave., Union Sq. Info: Bob, 628-5875, or Helena, 625-3172.

Augusta, ME — Interweave, a support/social/political group for gay men and lesbians. Meets last Sundays of the month. Potluck 6:30PM, program follows. Alt Souls Unitarian, 11 King St.

Bennington, VT — Lesbian/Gay Christians meet for interdenominational bible study, prayer and discussion. Info: 588-6564.

Gardner, MA — New Direction. St. Michael's Outreach Service. 10AM. Office hours 7-9AM and 4-10PM. Info: (617) 536-7005.

Aroostook County, ME — Northern Lambda Nord, Northern Maine and New Brunswick support group, holds business meeting and potluck on the last Sun. each month. Info: NLN, Box 990, Caribou 04736. Gay, PhoneLine (207) 896-5888.

Boston, MA — The Metropolitan Community Church of Boston, with a special ministry to the lesbian and gay community, meets at 7pm in the Old West Church, 131 Cambridge St. Info: 523-7664

New Haven, CT — Gay Fathers in New Haven meets biweekly on Sundays at 7pm. Info: PO Box 5041, New Haven CT 06520.

Portland, ME — Lesbian Support Discussion Group. 6-8pm, 92 Bedford St. Info: 780-4085.

monday

Bangor, ME — Bangor Area Gay-Lesbian-Straight Coalition. 7:30PM, 126 Union St. (2nd and 4th Mondays)

Boston, MA — "Musically Speaking." women's music and ideas. WM8R, 88.1FM, 8-10PM.

Boston, MA — "The Woman's Talk Show." WR88, 104.9 FM 6-7PM. Music, information, interviews.

Waltham, MA — Triskelion, the Brandeis Gay/Lesbian Coalition. Discussion group 9PM. Info: 647-4838 or P.O. Box 32, Brandeis U., Waltham 02254.

Nashua, NH — Nashua Area Gays meet at 8pm. Info: Tony 424-3252, or write: Nashua Area Gays, Box 3472, Nashua 03061.

Portsmouth, NH — Seacoast Gay Men. 7pm (except 1st Monday of the month and holidays) Unitarian Universalist Church, 292 State St., side-door basement. Info: Mark Miller (207) 646-2748 or write, SGM, PO Box 1394, Portsmouth 03801.

Storrs, CT — Eastern Conn. Christian Gay/Lesbian Concerned meets at Waggoner Chapel of Storrs Cong. Church on UConn campus. Info: 742-3030 and 872-6531. Meets 2nd and 4th Mons. at 7pm.

Cambridge, MA — Lesbian mothers and co-parents rap; third Monday of the month, 8pm, Daughters of Bilitis, 1151 Mass Ave., Old Cambridge Baptist Church. Info: 661-3633.

Natick, MA — Gentle Empowerment Together; lesbian support/discussion group. 7-8:30pm, Natick YWCA, 231 Bacon St.

Portsmouth, NH — STO Clinic for men and women of all sexual orientations. NH Feminist Ctr., 232 Court St. (603) 436-7588. \$15 basic fee.

Cambridge — Old Cambridge Baptist Church lesbian/gay group exploring the spiritual dimension of life. First and third Mondays, 8PM. Info: 776-1944.

tuesday

Springfield, MA — Gay and Lesbian AA, 7PM, Faith Church, Sumner Ave. Info: 732-9283.

Boston, MA — AIDS Related Complex group, 7pm Gay and Lesbian Counseling Service, 600 Washington St. Info: 536-7733

Pittsfield, MA — Berkshire County Gay Coalition meets 2nd and 4th Tuesdays. Info: (413) 442-7772.

Brattleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on 2nd Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Manchester, NH — Manchester Men's Group. Weekly support group for gay and bisexual men. 7:30pm for coffee and discussion. Info: Jack 669-0096.

Portland, ME — Gay/Lesbian Alcoholics Anonymous meeting at First Parish, Unitarian, 425 Congress St. 8pm. Open to all.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm. 1st Tuesdays. Info: 249-7691.

New London, CT — New London People's Forum. Support group for gay men and lesbians. Info: 536-3095 (4-9pm).

Boston, MA — Nat. Ass. of Social Workers, Gay and Lesbian Task Force meets 1st Mons at 8PM. Info: Lorrie 436-7521 or Carrie 482-0557

Cambridge, MA — Lesbian coming out discussion group. 2nd Mon 8PM. All women welcome. Daughters of Bilitis 1151 Mass Ave. Info: 661-3663

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harvard Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

Cambridge, MA — Lesbian S/M support group every week. 7:30pm. Info: 776-7957. Open to lesbians supportive of or into S/M

Cambridge, MA — Boston chapter, Parents and Friends of Lesbians and Gays meets 1st Tuesday of the month at First Parish Unitarian Church, 630 Mass Ave., Arlington Ctr.

Northampton, MA — New Alexandria Lesbian Library; meeting for those interested in being library workers or contributors. 7:30-10PM. Info: (413) 584-7616.

Boston, MA — Urania: lesbian/bisexual women's S/M support group, 1st Tuesdays. 7:30PM. Info: Betsy, 731-4230 or Brianna, 623-0138, or write: Box 23, 89 Mass. Ave., Boston 02115.

Boston, MA — Coming Out Group and Bisexual Support Group at Aradia Counseling for Women. Info: Cathy, 247-4861 x58.

wednesday

Orono, ME — Wilde-Stein Coming Out Group, 5:30PM, Ham Room, Union Bldg. University of Maine.

Kingston, RI — URI Gay Task Force political group and confidential support group. Info: The Women's Center. (401) 792-2997.

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY). New persons' meeting 6:30pm, general meeting and group discussion 7-9pm. For youth 22 and under. Evangelist Church, 35 Bowdoin St. (Beacon Hill) Info: 497-8282.

Boston, MA — Boston Gay Men's Chorus meets every week from 7-10pm, Arlington St. Church. Info: 482-6983.

Boston, MA — Lesbian Couple Support Group facilitated by lesbian couple at Aradia Counseling for Women. Info: 247-4861x58.

Boston, MA — Lesbians Ending Relationships, 6-7:30PM, Aradia Counseling for Women. Info: 247-4861x58.

Boston, MA — Project Place orientation. Every Wed. 6:30pm, 32 Rutland Place (So End). Info: 262-3740.

Boston, MA — Luncheon for Lesbians. Hangout/discussion group. Come to 600 Washington St. Rm 219, Noon. Info: 542-5188.

Cambridge, MA — Lesbians with children support group. 8-10PM, every other week. Women's Center, 46 Pleasant St., Central Sq. Info: 354-8807.

Cambridge, MA — Daughters of Bilitis 35+ women's discussion and social group. 7:30pm. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harvard Sq.) 8pm. 2nd Wednesday and last Friday of each month.

Bridgewater, MA — South Shore Gay and Lesbian Alliance. Info: 293-5183.

Hampden County, MA — Social/support group for lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959

Hyannis, MA — Lesbian Support Group meets 1st Wednesday of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

Nashua, NH — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on 2nd Wednesdays and 4th Thursdays. 7:30pm. Business meets on 1st Saturdays. Info: (603) 889-1416.

Hartford, CT — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: 247-8797.

Boston, MA — Mental Patients' Liberation Front; Boston City Hall, 5th floor hearing room next to Councilor Scondras' office, 6:30pm. Call to confirm meeting. 628-8438.

Portland, ME — Gay Parents Support Group. 7-9pm, 92 Bedford St. Info: 780-4085.

Springfield, MA — Western Mass. Parents and Friends Group. Info: (413) 562-2928, or WMPFG, Box 4494, Springfield, MA 01101.

Cambridge, MA — NOW Open House, first Wednesdays, 7:30pm, 99 Bishop Allen Drive, Central Sq. Info: 661-6015.

thursday

Boston, MA — Gay Community News always needs help on production night when articles are proofread and pasted up. If you've done proof-reading or layout and would like to volunteer, stop by 167 Tremont St. 5th Floor (5-8pm for proofing, 7:30-11pm for layout). Come help out GCN and read tomorrow's news today.

Cambridge, MA — Lesbian Liberation. an open discussion group 8-10pm. Women's Center, 46 Pleasant St. (Central Sq.) Info: 354-8807.

Cambridge, MA — Younger Lesbian Support Group. All women 22 and under welcome. 4th Thurs. Daughters of Bilitis, 1151 Mass Ave. Info: 661-3663.

Northampton, MA — Pioneer Valley People's Gay Alliance meets 1st and 3rd Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 584-7903 or write PO Box 181, Northampton 01061.

Hartford, CT — Gay Al-Anon meeting for lesbians and gay men at Trinity Church Parish House, Farmington Ave. 7:30pm. Info: 247-8797.

Boston, MA — Lesbians Dealing with Isolation Support Group at Aradia Counseling for Women. Info: Betty, 247-4861 x58.

Bangor, ME — Gay AA meeting. 7:30PM, 126 Union St.

friday

Boston, MA — Gay Community News (that's us) always needs help sending out the paper on Friday evenings. Come by for a few hours to 167 Tremont St. 5th fl. (on the Common, near Boylston T stop) anytime after 6pm and lend a hand. Refreshments and good times! Every body well come! Info: 426-4469. Thanks!

Cambridge, MA — Amazon Lesbian Al-Anon. Mt. Auburn Hosp. Living Rm., Clark Bldg. 8-9:30pm. Newcomers meeting from 7-8pm on the 1st Friday.

Queers Demand AIDS \$

By Sue Hyde

BOSTON — Governor Michael S. Dukakis may be coming to life on the AIDS issue, in part as a response to a growing chorus of complaints from gay men and lesbians about zero-funding for AIDS in the 1986 state budget. But if his administration's initial stirrings are any indication of how it perceives the AIDS problem and its solutions, the work of gay activists has only just begun.

An acting statewide AIDS coordinator has been appointed, and an inter-agency work group will be convened to assess needs of AIDS patients, at-risk groups and the general public, according to administration spokespersons.

Robert Carwell, acting statewide AIDS coordinator, comes to his job with little or no direct AIDS experience, having most recently served as the administrator of the state's screening program for newborn infants.

The inter-agency work group on AIDS, as described by Public Health Commissioner Bailus Walker, is to be a "high level task force at secretariat level," the purpose of which is to advise the governor on appropriate programs. The members of this work group will likely be the same bureaucrats who failed to recommend an allocation for AIDS in Dukakis' 1986 budget, released in January.

In Summer 1983, the governor appointed a state AIDS Task Force "to review and assess the state's monitoring, educational, and treatment efforts relating to AIDS."

But, it was the AIDS void in the '86 budget which stimulated interest and comment from gay people and prompted at least one meeting between Secretary of Human Services Phil Johnston and representatives of the gay and lesbian community. In mid-January, Johnston met with Vin McCarthy, a gay lawyer and Dukakis supporter; Ann Maguire, Boston's mayoral liaison to the gay and lesbian community; and Larry Kessler, the coordinator of the AIDS Action Committee.

The outcome of that meeting, according to Human Services spokesperson Mary Breslauer, was to recognize that the state's efforts need to shift from research to human services and need to be situated in the Department of Human Services. Breslauer said the appointment of Carwell and the formation of the inter-agency work group are part of the shift of emphasis, which Breslauer described as a "learning process."

But, so far, the only concrete proposal to find money for programs comes from state Rep. Tom Valley (D-Back Bay-Beacon Hill).

Last year, Valley and Rep. Elizabeth Metayer (D-Braintree, now retired) were responsible for

the passage of a House floor amendment appropriating \$1.5 million for AIDS research. Valley has promised to sponsor a similar amendment this year, if money is not forthcoming from any other source.

Larry Kessler of AIDS Action Committee wants \$2.5 million to continue research programs begun with last year's allowance and to launch new support services. Kessler says at least \$1 million of the total will be needed to pay for home care, a state AIDS hotline, hospice care and educational materials and programs.

Neither Kessler nor Valley think Dukakis is intransigent on the issue of AIDS, but both mentioned the governor's commitment to a low budget and tax cuts. Valley suggested that the administration is counting on the legislature to, once again, approve funds for AIDS. Kessler maintains that is a strategy which puts the onus on community groups and sympathetic legislators to make sure AIDS gets funded. "AIDS is not a line item [in the '86 budget]," Kessler said, "but it needs to be a line item so we don't have to go through this every year."

But it is the appointment of the acting statewide coordinator that most upsets Larry Kessler. Dr. George Grady, state epidemiologist and director of the State Laboratory Institute in Jamaica Plain, appointed Robert Carwell to take on some of his AIDS oversight duties. According to Carwell, he shifted into the job "as a result of [Dr. Grady] requesting that I fill in for him, attending meetings and so forth."

Kessler told GCN, "I'm furious about it. We need an [open] hiring process. I want a search conducted and a search committee composed of people involved in AIDS work around the state."

Kessler said the AIDS Action Committee gets calls from people who have already called state agencies, but gotten no results. "I want someone I can call ... I want someone who understands AIDS, is angry about it and wants to make the system work."

Carwell says he has accepted the position on a temporary basis. Because his salary is paid from the 1985 legislative appropriation, funds run out on June 30 and thus far there are no definite plans to extend the funding.

Carwell told GCN that he will "primarily act as a liaison between various agencies involved in the AIDS effort." He will set up conferences and meetings, review educational materials, and establish alternate sites for HTLV-III testing. He identified his first priority as "providing as good of care as can be given to any person diagnosed with this illness."

Neither Carwell's appointment nor the formation of the inter-agency group on AIDS have been officially announced. Sources at the Statehouse refer to both as matters of fact, although Breslauer of Human Services cautioned that the state's response is in the planning stages and still subject to change.

Carwell's job description and the fate of currently-funded research programs seem confounded by a poorly-informed bureaucracy. So, perhaps the inter-agency work group will answer the need for a coordinated, thoughtful and multi-agency program to cope with AIDS in Massachusetts. By the end of 1985, the AIDS caseload is expected to reach 400; the chaos which now prevails on the state level will help no one.

Jim Dorsey, a spokesperson in Governor Dukakis' office, said the zero-funding of AIDS programs was the result of zero-planning: "Our best information in January was not sufficient to warrant a separate line item for AIDS ... We had no proposal which said 'This is a multi-agency proposal to deal with AIDS.'" Dorsey, Mary Breslauer and Bailus Walker all said the budget is likely to be changed and amended before it is voted on this spring. Dorsey referred to it as "a living document."

Gay and lesbian activists, including City Councillor David Scodras and Boston Lesbian and Gay Political Alliance Chair Rosemary Dunn Dalton, suggested in an article in the Boston *Ledger* that support for Dukakis' 1986 re-election bid will depend in part on AIDS funding and patient support programs.

Larry Kessler made this observation, "Some administrators and politicians seem to think they'll be vulnerable to a backlash [if they deal with AIDS]. But this will be a much hotter potato if they don't do something."

Ohio Gay Groups Protest Falwell

"If God allows America to continue, than he owes an apology to Sodom and Gomorrah"

— Rev. Jerry Falwell

By John Zeh

CINCINNATI — The University of Cincinnati Lesbian/Gay Alliance, Stonewall Cincinnati political action committee, and the National Organization for Women (NOW) will protest Rev. Jerry Falwell's breakfast club revival here March 8, anticipating a further escalation of his avid anti-abortion, anti-gay campaign. Falwell has also announced plans to visit four other cities on March 8, his "Friendship Tour" ironically coinciding with celebration of International Women's Day. In addition, he expects to visit 280 other towns during this swing, "to discuss exciting things in our movement."

To greet Falwell, NOW is reviving a troupe of "Ladies Against Women" who satirize the "pro-life" campaign with

slogans such as "Sperm Are People Too" and "Masturbation Is Murder."

The University of Cincinnati Lesbian/Gay Alliance is asking people on campus to wear white armbands on March 8 to counterpoint Falwell's distribution of black armbands on January 22, the 12th anniversary of the legalization of abortion. Falwell has christened January 22, "National Day of Mourning."

Falwell is also responsible for a rabidly homophobic press conference on gay people and AIDS, held here in July of 1983. Only a small demonstration materialized at that time, but the gay community rallied health officials to counter Falwell's hints of a gay quarantine at a follow-up press conference the same day.

This time, Falwell's visit follows recent litigation against the opening of a suburban Kentucky abortion clinic, and a Cincinnati councilman's effort to require death certificates for any aborted fetus.

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HARTFORD, CT — Conrad Cylkowski, a resident of Dorchester and West Simsbury, Conn., died at Hartford Hospital on February 5 of complications from AIDS.

Cylkowski, 54, owned and operated a landscaping business in the West Simsbury area for many years. His friend and business partner, Dean McDowell, died of AIDS last November at the age of 34.

Cylkowski received treatment at Beth Israel Hospital in Boston, as well as at Hartford Hospital. He participated in an experimental treatment program using the anti-cancer drug Interferon.

Friends plan to hold a service in the spring to spread the ashes of Cylkowski and McDowell.

Donations in their memories may be made to the AIDS Action Committee, 16 Haviland Street, Boston 02115.

Apartheid

Continued from page 1

most repressive mining industries. It was also no mistake that the District Attorney "pulled the rug out from under their [the protestors'] feet...because they understand the impact of the Krugerrand" on South African/U.S. relations. Black South Africans, he said, represent to these industries only "dispensable units of labor required to generate enormous amounts of wealth." "These gold pieces which come from South Africa are tainted with blood," he said.

Willard Johnson, professor of political science at MIT, President of TransAfrica Boston and a defendant in the case, said that although their trial is over, "apartheid is still on trial...as well as those that give comfort to it." He accused the U.S. government of giving "such a sense of license" to the South African government, that even with its long history of repression it is now in its "most repressive hour."

He, too, implicitly attacked "constructive engagement" and the Sullivan Principles — principles developed by corporations which require corporate signatories to abide by fair labor practices, to oppose apartheid and to contribute money towards basic survival needs of Black South Africans. These principles have been criticized as a rationale for continued corporate involvement in South Africa. Johnson pointed out the particular way in which U.S. businesses in South Africa contribute products and resources which help maintain the power base and technical support for apartheid, for example, computer equipment and nuclear facilities.

Johnson emphasized that the role of the protestors was, in part, to widen the gap between those Americans who oppose apartheid and the government "who has befriended" the South African government. The movement to ban Krugerrand sales in the U.S. is an important step in that process, he asserted. In that spirit he announced an immediate return to the picket of Deak-Perera, in order to try once again to convince the management that "the Krugerrand is tainted" and as long as Deak-Perera deals with the coin "its name is tainted as well."

Another defendant, Karen E. Fields, professor of sociology at Brandeis University, talked about "the violation of principles [in South Africa] that we here regard as inseparable from human dignity." She borrowed from Hannah Arendt the phrase "banality of evil," to describe the perpetration of injustice which occurs when people don't mobilize to disrupt the routine which supports it. In the statement she would have read in court, Fields said, "Evil and social wroing do not survive because good people throw in their lot with it. They survive and flourish because good people do not act to abolish them. Therefore, I acted."

In addition to King, Scondras, Johnson and Fields, other defendants included Nobel Laureate George Wald, City Councillor Bruce Bolling, labor leaders Dominic Bozzotto and Howard Fain, professors Marilyn Richardson and Pearl Robinson, Loretta Williams of the Unitarian Universalist Church and William E. Alberts of the Community Church of Boston.

During follow-up questions, Dr. Johnson pointed out that the South African government has requested that charges be dropped wherever possible, and in fact no charges have been filed except in Boston where all were dismissed. Johnson added that the South African government sought to avoid the "public scrutiny" it could not withstand.

This was, in fact, the tactic employed by Deak-Perera in response to the renewed picket on



Harry Belafonte

Tuesday. Beginning at noon, demonstrators protested in front of the downtown office and sat down in the entrance way in an attempt to dissuade customers from doing business with the company. Deak-Perera refused all attempts to negotiate in regard to ending Krugerrand sales; they also failed to file a trespass complaint against the demonstrators, in an effort to avoid further court action.

In a Wednesday interview with GCN, City Councillor David Scondras, who also participated in the Tuesday picket and protest, speculated about a possible strategy change which could include legislative action on a state or city level to ban sales of the Krugerrand. He indicated that he would await the outcome of discussions by TransAfrica and supporters before making any moves in that direction.

Scondras told GCN that his decision to participate in the protest reaches back to experiences in the 1960s, in Alabama. He recalled a statement by Coretta Scott King to the effect that "any oppression that affects anyone anywhere affects all of us." Scondras concurred with the comments of Morley Nkosi and others that South Africa is heading toward a bloodbath, characterizing South Africans as "people who have no alternatives left open to them." Failure on our part to act will leave us "morally culpable," he said, adding "this issue will not go away, it will deepen."

Scondras also discussed the

Ohio

Continued from page 1

tionwide debate on homosexuality" and was clearly of public concern.

Lowell C. Draffen, current superintendent of the school district, said he was happy with the Supreme Court vote. "I don't think that teachers, just because they're teachers, can come into a school setting and discuss any topic they wish to discuss." Draffen added, "There are bounds that any of us have in relationship to dealing with other people's children."

"On the question of equal protection under the Fourteenth Amendment, the lower court ruling held that Rowland had to prove that she was "performing her job properly," and that she was treated differently than "other similarly situated employees." Michael Burdge, attorney for the school district, brought out other issues regarding Rowland's job performance, which he said merited her dismissal. However, the 1981 jury found that Rowland would not have been fired if she had not also mentioned her bisexuality. In the Sixth Circuit Court, the judges said that Rowland was not entitled to a verdict because she failed to supply her "burden of proof."

Rowland's attorney, Alexander Spater, rejected this concept. He said you can show discrimination through direct evidence and it isn't

links, as he sees them, between the gay and lesbian movement and the Free South African Movement. "We [the gay and lesbian movement] must address this issue," he said, in order to reflect the concerns of all gay men and lesbians, if our goal is to have a movement which is truly open to everyone. Furthermore, he believes the oppression of Black South Africans includes both gay and straight.

In terms of practical politics in this country, Scondras sees the importance of all minorities being "supportive of each other's issues." The historical lesson of Germany, he added, is that you "don't sit around and watch people be brutalized...coalition depends on us sticking together."

Finally, Scondras talked about the consistency of his participation in the protests with his role on the Boston City Council, where he worked for the passage of human rights legislation, which "categorizes certain behavior as unacceptable," and voted to withdraw city money from businesses who are invested in South Africa. The Krugerrand is the "moral equivalent of a swastika," he said, adding that the city can't condemn racism in the form of human rights legislation and "condone the behavior of businesses 200 feet from City Hall [referring to Deak-Perera]." Of his participation in the protests, he says he "wouldn't want people to expect anything else from me."

necessary to provide comparable situations. Leonard Graff, Legal Director of National Gay Rights Advocates (NGRA) in San Francisco, agreed. "A male teacher isn't going to be fired for walking into school and telling his secretary that he has a new girlfriend. Let's not be ridiculous." NGRA had prepared an amicus brief that Judge Edwards used in his dissent. Spater said, "Basically the court found a way not to have to rule on the tough issues. The reasoning...I'm totally flabbergasted with it."

Rowland has twenty-five days from the Supreme Court vote to file for a rehearing. She said, "If people around the country want me to take it this one last step, for all of us, I'm going to need help." Rowland, 44, has three daughters, ages 20, 18, and 14. She has been active in the Yellow Springs feminist community, and has represented lesbians and gay men in a number of legal cases, particularly concerning lesbian custody. Rowland said more and more people need to bring lawsuits if they think they're being discriminated against. "We're just going to have to say, 'you can't do this is us' — by the hundreds and hundreds — not just one here and there."

— filed from Yellow Springs, Ohio.

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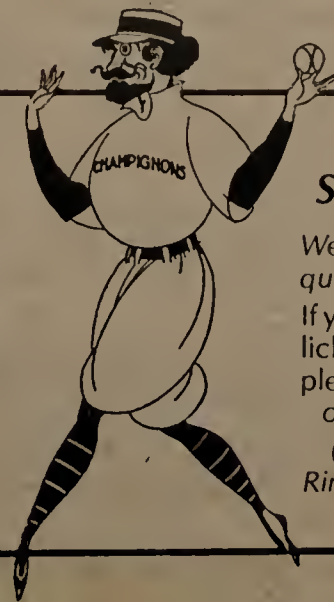
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By Cindy Patton

When AIDS came on the scene in 1981, it quickly became clear that a great deal of medical research would be necessary if we were to understand, cure and prevent the Syndrome. At first the government and research establishments seemed reluctant to invest much time or money, despite vocal demands from the gay community. Eventually in 1983 there was an upsurge in the number of research projects funded.

But this apparent response to the gay community's outcry proved to be a mixed blessing. Projects looking at the incidence (epidemiology) and cause (etiology) of AIDS were emphasized over treatment, prevention and education. The discovery of LAV and HTLV-III, in 1983 and 1984 respectively, offered a glimmering hope that research results might stem the tide of AIDS. But the premature announcements that these viruses were the cause, and that blood tests and vaccines were mere months away, only increased at-risk communities' vulnerability to discrimination and political backlash.

The straight society's primary interest was a "safe" blood supply and assurances that they would not get AIDS. Gay people wanted AIDS to go away, but not by a sacrifice of their civil liberties or recent inroads against homophobia. These conflicting demands caused alarm among gay activists and research subjects who wanted to assist researchers but wanted input and control over the work. Concern about confidentiality and the ethical conduct of research accelerated as the licensing of the HTLV-III blood tests drew near. Most of the AIDS organizations in the U.S. lent their names to a National Gay Task Force statement advising gay men not to have the test (see box), yet many of the same organizations have maintained a relationship with research projects.

Choosing to become a research subject is a difficult and serious decision. The following article discusses some of the historical concerns with bio-medical research and poses some questions about the unique problems that AIDS research in stigmatized communities raises.

Health Activism: Setting the Stage ■

In the last one hundred years, medical authority and legal authority have emerged and consolidated within professional boundaries. Although the history of the legal profession bears marked differences from the medical profession, they have been interrelated in some important ways, especially in the last few decades as law has entered the realm of medical ethics. It seems that as medicine grew in stature to protect humans from germs, law expanded in scope to protect people from science and doctors. Medicine and law have had a paradoxical relationship in these last few decades, especially in the areas of civil liberties and rights. Legal trends in the 1960s and 1970s tended to expand the enumerated rights of citizens. An unprecedented attempt to democratize medicine through the courts occurred as health activists sued doctors, hospitals, and municipalities for access to services or for the deprofessionalization of some services. The health-rights movement encompassed ethnic minorities, previously untreated or used as guinea pigs by hospitals, and women, who advocated a return of some health-care functions to midwives and other traditional caretakers. This movement demanded an expansion of the availability of modern medicine.

Simultaneously, the individual rights of the patient in the therapeutic setting were viewed in a new way so that "patients" became clients with a contractual or partner-like participation in health-care decisions. The attention to prisoners, mental patients, and the average person who wound up in a medical experiment gave rise to an increased attention to the ethics of medical

movement, on the other hand, attacked an industry that was inaccessible to community participation and that prioritized expensive, highly technological therapies over simple, holistic measures. Progressive lawyers sought to curtail the prejudices against minorities that were masked by medical terminology and to legislate greater individual choice and participation.

In the 1970s, the medical industry became the site of struggle for political and social concerns, although opposing perspectives were framed in such different language that only in rare cases, like abortion or the reclassification of homosexuality, were medical professionals forced to take a position.

While conservatives and progressives were fighting for social control through realignment of medical science, the medical industry was busy worrying about cost containment: more people demanded services while the federal government and insurance industry drew tighter fiscal limits to compensate for the massive development of expensive medical toys that yielded ever less net health per dollar. The unmasking of modern medicine, and the embarrassing admission that fiscal managers were now setting priorities for the healing profession, led to what has been called a "therapeutic nihilism." Where once medicine received credit for advances that were more appropriately due to urban planning, sanitation engineering, and the educational projects of communities, in the 1970s, medicine was accorded no credit, even when it was due.

We entered the era of AIDS with conflicting feelings about health care. Enormous cynicism surrounded the very enterprise of medicine. Costs were perceived to be too high. Medicine was alternately believed to have caused oppression by inappropriately labelling people, and to have helped relieve some oppression by describing as medical some phenomena once thought to be moral. More people demanded greater access to services, as well as decentralization and deprofessionalization. Ethicists and lawyers sought tighter control over the conduct of research. People wanted more miracles for less money, delivered in non-technocratic ways.

In this mishmash came AIDS, providing even more contradictory demands by both the Left and the Right. Rightists claimed that any money spent on AIDS was too much, that homosexuals had created this disease, and they could just as well die off. Gay activists demanded more funding, faster and more concerted research. The discovery of HTLV-III appeared as a medical advance, but due to political manipulation too quickly left the arena of testing. Research seemed important, but gay activists were concerned that the direction was biased toward blood tests rather than prevention and cure. Gay men were cautioned by community leaders to be skeptical of the HTLV-III test and to think twice about who was doing research projects and how their rights would be protected.

Medical Ethics and AIDS Research ■

The very emergence of biomedical ethics in the last thirty years is symptomatic of an important shift in the social evaluation of the scientific enterprise versus the social good. Nazi experimentation on Jews, Gypsies, and others confined in concentration camps brought before the public the question of whether doctors and researchers had society's and the individual's best interests in mind. For the first time in the history of scientific medicine, the issue of individual rights versus the public good was weighed in evaluating the methods of researchers. Before World War II's revelation of Nazi atrocities, the presumption had been that medical doctors were interested in saving lives and improving the quality of life. It was believed that by virtue of their call-

hide behind lawyers. The World Health Organization of the United Nations has several times criticized U.S. research policies, bluntly challenging the idea that the U.S. is the most civilized and scientifically advanced country in the world.

Attempts at regulating research are based on unrealistic ideas about the ability of minorities to participate fully as citizens under the law. Minorities — people considered not quite human by dint of some difference — are not always adequately protected under medical ethics guidelines because society does not evenly distribute rights and protections. The idea of "informed consent" — about who can consent and under what circumstances — rests on assumptions that do not necessarily take into account the subtle and obvious ways that people may be forced to trade rights for protection. Virtually any medical researcher who is so inclined could obtain a signed informed consent contract of a person who, because of some kind of disadvantage, might not be considered by an ethicist to have understood fully the effect of their consent. Individuals who lacked the knowledge, resources, or ability to seek redress if their rights were violated might consent, but their consent should be suspect if they cannot freely exercise their right to redress a broken contract. Prisoners, for example, do not always have a clear picture of their rights (and neither do the courts) and are particularly vulnerable to coercion in an experimental setting.

Free and fully acting citizens may also have difficulty weighing choices about consent. If there are cultural differences, researchers may inadequately or erroneously explain what they are doing, resulting in less than informed consent, and, ultimately, compromising the validity of the research, since participants could not reasonably have complied.

In the now infamous Tuskegee study, the project's aims and design changed as time passed. In the beginning, subjects were informed that they were to be treated for "bad blood," a term which the designers for the study believed was synonymous with syphilis. Actually, residents of the study area understood the term to refer to any number of ailments. Participants, therefore, did not have a full understanding of the study. They were often perplexed about why one disease would be treated and another would not. As far as they had been informed, the study was about "bad blood," which they understood in a much broader sense. Racist attitudes about the intelligence of these Black research subjects precluded a public education campaign which might have clarified the purpose of the study and enabled its subjects to demand appropriate treatment.

Ethically, consent must be based in part on an altruistic desire to aid in scientific discovery of benefit to others. If incentives are used, they must not be so great as to encourage people to consent against their best interests. In addition, the possibilities of actually learning something of value in the project must be clear, or a researcher is asking a participant to make some sacrifice of time or to risk some harm for no end. When researchers submit proposals to the Internal Review Board of their affiliated institution for consideration, they must show that the research design will produce valid results.

In the case of AIDS, the very fact of experiencing a life-threatening disease, with no known cause or cure tips the balance of informed consent, especially in therapeutic trials. If the alternatives are almost-certain death, versus possible death or *perhaps* less discomfort with experimental treatment, it is difficult to feel who is satisfied with consent as it would be difficult to withhold a possibly beneficial experimental drug. Certainly

THE ETHICS OF AIDS RESEARCH

Weighing the Risks

research.

Ironically, as more disenfranchised people sought access to the marvels of scientific medicine, the industry was unmasked as the unhuman, bureaucratic empire that it is. The emperor had no clothes, but that did not stop the health rights and legal courtisans from going for every piece of flesh they could get their hands on. Both the left and the right were out for blood, though their concerns were oddly-distorted opposites of each other.

The Right decried an industry too liberal to approve miracles and baby-saving machines that looked like the worst of Brave New World, while it proscribed access to simple practices like abortion, birth control, sexually-transmitted disease prevention education, even nutrition programs for the poor. Conservative lawyers geared up to protect the rights of fetuses and infants whose only chance at life was through baboon-heart transplants in relatively uncontrolled (by medical ethics) settings, while they attacked civil measures designed to allow individuals to make simple decisions about their own bodily care.

The Left, the women's movement, and the gay

ing, they would promote the good of individual patients or research subjects and pursue the common good of increased understanding of sickness and health. The horror of the worthless, cruel, and forced Nazi experimentation, combined with the emergence of the nuclear bomb as an ever-present threat, forced Western consciousness to question the ultimate good of any science. The illusion of prosperity and improvement wrought by science employed for the benefit of select groups had now to be weighed against the possibility of intentional or inadvertent application of science for evil intent.

The vast, overt, and unselfconsciously racist Nazi enterprise masked the fact that very similar experiments had been and continued to be conducted in the U.S.: on rural Blacks, behind the closed doors of prisons, on retarded citizens, and on poor, third-world clients of urban teaching hospitals. The international code of medical ethics formulated after the Nuremberg trials, where Nazi scientists were sentenced to death were never fully implemented in the U.S. Trade secrets laws protect pharmaceutical companies from scrutiny of their research, permitting less scrupulous researchers to

cancer researchers have long faced this very problem. Sadly, the record of cancer "cures" makes one cynical about embarking on trial studies.

We Have All Been Here Before ■

There has been a convergence of medical research and public-health concerns before, perhaps most notoriously in the venereal disease projects from World War I to the present. Tuskegee, along with the surveillance, arrest and study of prostitutes during World War I, offer fuel to the paranoia. Although the issues raised in venereal disease control projects in the past compelled researchers to understand that they had to insure some level of confidentiality if they were to get adequate compliance from those interviewed, the more stigmatized and legally vulnerable groups were easily coerced into compliance. As the Hastings Center Institute on Society, Ethics, and Life Sciences report of Nov. 1984 notes, "Unless they have confidence in the systems designed to protect their privacy and in the people to whom personal information is entrusted, they will face a difficult choice: either to provide inaccurate

or incomplete data, thus compromising the validity of the research; or to give accurate and full data, thus placing themselves at risk." For a closeted gay man with a wife, family, or prestigious job, it may be far easier to claim to have gotten AIDS from a prostitute than to admit to being homosexual. Historically, society has been all too willing to believe prostitutes harbor disease, even if researchers are suspicious of such assertions. Not only does this create research and confidentiality problems, but it fuels the anti-gay fires by apparently demonstrating that AIDS can and will inevitably seep out into the "general population." The whole idea of confidence in the powerful and often conservative medical profession is problematic in the 1980s with the shift away from a national concern for civil rights and a move toward a conservative climate that renews the submerged hatred toward gay people, prostitutes, Blacks, and drug users.

The Hastings Center is quite right, if dissonant with the new conservatism, when it sees part of the ethics problem in AIDS as a social one: "As a society we must express our moral commitment to the principle that all persons are due a full measure of compassion and respect." Though a bit naive, they observe correctly that the people at risk for AIDS will not approach the medical system or its research arms with much trust, and have a well-developed interest in resisting full compliance. It is not enough for doctors to express wishes to protect their clients or subjects. The doctor or researcher must be prohibited by law from releasing names without good reasons. And those reasons must be spelled out clearly, lest a doctor balance the common good against the individual's rights without full understanding of the social, political, and legal ramifications of disclosure for stigmatized clients. In addition, the researcher must have a reasonable assurance that she/he will not be subjected to harassment from the government, insurance companies, or employers.

Many people consider the fear of government subpoena of names and medical information to be sheer paranoia, but both Hastings and Lambda Legal Defense, in its booklet on AIDS legal issues (1984), address just such a possibility. There is no standard set of case law to deal with the problem of confidentiality, since public health laws are by and large left to each state to administer. But with increasingly conservative Supreme and District Court judgeships, and rightist legal theorists who propose constitutional theories that are far more restrictive than what we have become accustomed to, it seems reasonable to imagine the worst possibilities. Hastings, perhaps naively, suggests that a clear and consistent policy of confidentiality will probably hold up better in court than a less thought-out rationale. But if gay researchers or institutions follow guidelines that are more strict than non-gay institutions, or ultimately refuse to comply with subpoenas, this might easily be taken as contempt. Gay rights are rarely protected legally, nor are they sufficiently respected to assert individual gay rights against the ominous "public good."

There is good reason for paranoia on the part of all of the people who have AIDS or who belong to at-risk groups; to some degree all are in violation of law. (Homosexuality is illegal in most states; many Haitians are illegal entrants to the U.S. and face deportation; and IV drug use or ownership of drug-injection apparatus is illegal.) In addition, early in the AIDS epidemic, the Centers for Disease Control several times supplied the names of people with AIDS to other agencies, once by accident. It was clear by the federal hearings on the response to AIDS held in August 1983 that the CDC had not taken adequate precautions to insure the confidentiality of people under its surveillance. New York,

SEARCH

because of its number of AIDS cases and the existence of two gay rights organizations, Lambda Legal Defense and the National Gay Task Force, responded early to the legal aspects of the AIDS crisis and immediately passed legislation designed to protect people with AIDS and others at risk or involved in research projects from disclosure.

The failure to insure adequate confidentiality measures has many possible consequences. On the most distressing level, people who need medical treatment may be afraid of going to doctors for fear that their illegal or stigmatized status may become known. While this may not uniformly inhibit the major affected group — gay or bisexual men in the urban gay ghettos who have access to gay-sensitive health care and the legal resources of the gay community — it is certainly an important factor affecting the decision to seek health care by Haitians and IV drug users.

"Coming Out" with AIDS

If gay or bisexual men, Haitians or IV drug users

Continued on page 12

Gay/Lesbian Community Statement on HTLV-III/LAV Antibody Test

January 11, 1985

With the expected licensing by the U.S. Food and Drug Administration of the test for antibodies to HTLV-III/LAV, the virus considered to be associated with AIDS, it is important to state what we believe this test does and does not do, what its potential misuses are, and what risks members of the gay community face if they take this test.

It is our recommendation that, except in rare circumstances, this test should be used ONLY in the context of screening blood donations and as part of research programs that guarantee strict confidentiality. Individuals should be aware that this test will NOT provide answers to such questions as: am I healthy? do I have AIDS? am I a carrier of AIDS? have I been exposed to AIDS? can I give AIDS to someone else?

The HTLV-III antibody test does NOT diagnose AIDS. It simply measures the development of antibodies to the HTLV-III virus. A positive test result showing the presence of antibodies could mean nothing more than exposure to the HTLV-III virus. It is not known whether individuals with positive test results will go on to develop AIDS, whether they will be harmed by additional infection by the virus, whether they are infectious, or whether they are possibly immune.

Similarly, a negative test result does not necessarily mean an individual has not been exposed to the HTLV-III/LAV virus. It could mean there has been no prior exposure or infection by the virus, that the individual is still in an incubation period before development of the antibody, that there may have been a prior infection and the antibody is no longer detectable, that the test was performed incorrectly, or that the test itself was inaccurate.

Irrespective of test results, we underscore the importance of all members of high-risk groups continuing to follow prevention guidelines that have been put forward by AIDS service organizations, including the adoption of safe sex practices. The declining rates of sexually transmitted diseases among gay men in many cities show the success of these efforts. Whether one has tested positive or negative, whether one has been exposed to HTLV-III virus or not, safe sex practices may help either new or further exposure to the virus or the transmission of the virus to another party.

While the blood test will be used to screen donations to blood banks, the test will not eliminate all donations that have been exposed to the HTLV-III virus and are therefore potentially infectious. There is evidence that individuals who test negative can, in some cases, be carrying the HTLV-III virus. Therefore, this test is simply an added measure to screen donors and is NOT a substitute for the donor deferral guidelines that recommend that those persons falling into at-risk groups should refrain from donating blood at this time. This includes all males who have had sex with more than one male since 1979, and males whose male partner has had sex with more than one male since 1979.

Though we advise against individuals being tested, those who desire a test should NOT use the blood banking system as a means for getting the HTLV-III antibody test. Since the test is not 100 percent accurate and does not always detect infectibility, some blood that should not be transfused might pass through the system if the donor deferral guidelines are not followed in addition to the blood test.

Individuals should be aware of the fact that their test results may be requested and obtained by third parties. Before requesting a blood test under any circumstances, we urge all individuals, particularly those in the gay community, to consider the following risks:

- If a positive antibody test becomes part of your medical record, it could become justification for denial of life or health insurance in the future. (We are already aware of cases where individuals considered at risk to AIDS have been denied insurance.)

- A positive antibody test could also become a reason for denying employment. While lacking in medical justification, we are deeply concerned that this test will become a mechanism for screening out individuals who are at-risk to AIDS from jobs in such fields as health care, food handling, or child care. There is no evidence that AIDS is transmitted except through exchange of vital bodily fluids. This has not stopped some from already discriminating against those somehow associated with AIDS or the groups considered to be at risk to AIDS. Given the high level of exposure to the virus — and initial studies that show a high positive test rate — among gay men, we are also concerned that potential employers may use the test as an indicator for homosexuality.

- The psychological pressures of knowing that one has tested positive to antibodies is one of deep concern to our community. While a positive test result does not necessarily mean one is going to develop AIDS, there has been sufficient inaccurate publicity suggesting that this is indeed a test for AIDS. Until that link is broken, the mental health impact of receiving a positive test result could be devastating. The misconceptions and general level of hysteria among the general public about AIDS increases the likelihood of a panicked response to a positive test result.

We continue to encourage members of our community to participate in research studies that might help find the answers to the AIDS riddle, including studies using this HTLV-III antibody test in the hope that a clearer meaning to positive and negative results might be developed. However, we continue to urge — particularly in light of the risks outlined above — that participation in research be conditioned on strong guarantees of confidentiality for all research subject participants, including the commitment that identifiers will not be shared with third parties.

This document was prepared and distributed by the following organizations:

National Gay Task Force	National Lesbian & Gay Health Foundation
AID Atlanta	National Coalition of Gay Sexually Transmitted Disease Services
AIDS Education Project of Key West	National Coalition of Black Gays
AIDS/KS Foundation (Houston)	Whitman Walker Clinic (Washington, D.C.)
American Association of Physicians for Human Rights	Gay Rights National Lobby
Baltimore Health Education Resources Organization	National Gay Rights Advocates
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(Reprinted from Real Paper, "Best of Boston," Fall, 1980)

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Incest and Boy-Love

For Liberation, Not Abuse

By Pam Mitchell

Recently I attended a day-long workshop on incest along with about 150 therapists, social workers, school nurses and other direct-service workers. I'm not in any of those lines of work — I write and set type for GCN — but as a lesbian activist and survivor of abusive incest and other child sexual assault, I like to keep an eye on what the "professionals" are doing on behalf (or at least on intended behalf) of adult survivors of child sex abuse and particularly on behalf of children still experiencing such abuse. I don't entirely trust them, for reasons I'll go into, but I see a real need for intervention on behalf of abused children and I hope these folks can ultimately do more good than harm. Such hope shines brighter when feminists are involved with the work, as was the case in this conference. (My hope would shine brighter still if more gay and lesbian activists were involved, for reasons I'll also go into.)

In such settings — "professional" conferences, held in Sheratons — I immediately go on what I call "Social Worker Alert" — an allergic reaction from childhood characterized by sweaty palms, visual and aural distortion, and a firm conviction that I come from Mars. Social workers and school nurses were not my best friends growing up. I distrusted authorities: I was little, they were big; I was working-class, they seemed decidedly and arrogantly middle-class (we could call it "professionalism" but let's call it class arrogance for clarity's sake); I was a daughter of Communist Party members and it was the 1950s — even at age 7 I knew a toady for the ruling class when I saw one. (I say this facetiously, but I seriously believe that "professionals" do wind up defending and serving the status quo even as they do "good deeds" for individuals. As a lesbian and a radical, I have no particular reason, to trust them, even in adulthood.)

Fortunately on this particular occasion I had inside information that the workshop presenters had some allegiance to "Martians" (i.e., to queers, feminists, anti-authoritarians, children) though they were not, shall we say, entirely "Martian-identified" themselves. Both Linda Sanford and Janet Yassen have long been active in the Boston area in women's movement work against violence against women and children. (Sanford is the author of the feminist anti-abuse classic, *The Silent Children*; Yassen was a co-founder of the Rape Crisis Center.)

Though Sanford did allow the word "patriarchy" to escape her lips once during her presentation, the workshop was generally infused with feminist ideas without using explicitly feminist language. (By "feminist" I mean containing a recognition that men as a class have power over women and children, and that sexual violence is one expression of that power.) Sanford and Yassen did bring up gay and lesbian issues frequently and were vigilant about monitoring and neutralizing homophobic and sexist statements from the audience. But for the most part the presentation consisted of information about abusive incest (involving both girls and boys) and suggestions about working with adult survivors, children and abuse perpetrators; it ended with a suggestion that the audience couple active intervention on behalf of individuals with political action.

But what kind of political action? I see a problem, a built-in contradiction, any time professionals are entrusted with the task of bringing about a truly feminist agenda (that is, one that is both pro-woman and anti-authoritarian

and that attacks sexism at its roots.) On many issues I would eschew "working within the system" altogether, not on moral grounds but because dancing with our opponents — one step forward, two steps back — results in little structural change. Yet I think about the school nurse at Longfellow Elementary School in the 1950s. If she had heard the Sanford/Yassen rap, if the California laws then had been what the Massachusetts laws are now, I might have been spared years of tremendous isolation, terror and pain. I can't condemn outright any work that may help my young counterparts today. I can only underline how important it is to infuse such work with a radical perspective, and to involve as many radical groups and individuals in the work as possible.

assume none of my readers claim that no child is ever sexually abused by an adult — nor that sex between an 8-year-old and an adult is the same thing as sex between a 15-year-old and an adult. The fact is that many children *are* being sexually abused.

Thus far, I've seen no outpouring of energy or analysis from radicals on this issue. As a result, those feminists who do work around the issue are left to find common cause with the right. When some feminists in the anti-pornography movement allied with the right, the rest of us — who like pornography or at least don't see it as a problem — could dismiss their activities as outside our movement. But this is a very different issue. It's not, that as gay men, lesbians or progressives we're more responsible for, the

I assume none of my readers claim that no child is ever sexually abused by an adult — nor that sex between an 8-year-old and an adult is the same thing as sex between a 15-year-old and an adult.

Though a feminist perspective laced through Sanford and Yassen's approach, they lacked an overall radical perspective. A logical extension of feminism is that it is not only power between males and females that derives from membership in a dominant group rather than from individual relationships, but other kinds of power and privilege in society as well. (This is a logical leap that many feminists fail to make, in part because of their own membership in some of those dominant groups: e.g., they are middle or upper class, heterosexual, and/or white). When I hear Linda Sanford suggest to a well-heeled white, predominantly heterosexual crowd, as she did in her presentation, the need for a "united front" among direct-care workers, social services, the courts and the police, I am not exactly inspired with revolutionary faith and fervor. My palms sweat and the room becomes distorted. And for good reason: that "front" unites often enough — against change and against powerless groups, including the group labelled "sex offenders."

As outlaw queers we're understandably suspicious of the whole idea of a "sexual offense," and many highly publicized prosecutions for "child sexual abuse" actually involve sex between adults and consenting adolescent males. (This is a hazy and confusing area, raising legitimate concerns about "informed consent" and power imbalances but hardly warranting the rage, disgust and full weight of law that come down on the older men.) Yet there is another powerless group out there — child victims of actual sexual abuse.

If the conservative and homophobic courts, police and social workers can't be trusted, that's all the more reason for us in the gay and lesbian movement to become active advocates for those children ourselves. I'm not suggesting that we dissociate ourselves, as some "pure and righteous" gay groups have done, from that favorite scapegoat, NAMBLA, or from other man/boy organizations. Certainly some members of those groups are abusive, some of the time. But I have joined with many gay liberationists in support of these organizations because I accept, at least tacitly, that they are not inherently abusive. Though there are obviously huge gray areas, I

abuse of children than are straight people, but if we care about children we are also no less responsible. Meanwhile, while we are silent, the movement against abuse is being used against us.

It was the sanctity of the heterosexual family and the sacred prerogatives of adults and males in this society, added to ignorance of symptomology and lack of legislation, that kept the school nurse at my grade school from helping me. These institutions are not so easily challenged; but as long as they remain unchallenged, legislation and energy in the interests of children can easily be diverted into attacks upon scapegoats, or worse, into reactionary campaigns against agents of progressive change like gay activists and feminist daycare centers. We ignore this at our peril.

In Sanford's report on her role in investigating sexual abuse in daycare centers, she stated that when such abuse occurs it is typically in small, insulated, family-run businesses. Yet I know that many alternative childcare centers that are staffed largely by lesbians and gay men — public places with feminist philosophies, bearing little resemblance to the offending institutions — are being scrutinized (some would say harassed) in the wake of the daycare center scandals. Editorials appear daily in newspapers condemning "mothers for leaving their children at such places."

Though it has recently gotten lost somehow, only a few years ago the demand for 24-hour childcare was as integral a part of the feminist agenda as reproductive rights. This is of particular concern to working-class and poor women (is this why it got lost?), and we can't yield to the right on this issue. Yet we also must acknowledge that some child-care businesses have been associated with child sexual abuse. Stanford's descriptions of devil-cults, death threats and child-pornography factories in day care centers might have sounded superficially like the homophobic and manipulative headlines in the *National Enquirer* or many local tabloids. But when she went on to describe the healing work she's done with some of the actual children involved, it was clearly a different story, one that I hope gay and lesbian activists won't dismiss.

I winced when Sanford began

Continued on next page

Orphans on Radio

By Nancy Wechsler

And They Never Came Back...Life After Our Parents Have Died

Produced and mixed by Melanie Berzon, with assistance from Carole Ann Fer. To be aired Sunday, March 10, 9 p.m. as part of WMBR's (88.1 FM) 24-hour programming in celebration of International Women's Day. Also to be aired Friday, April 19, 8 p.m. WGBH (89.7 FM). (55 mins.)

Over a year ago Melanie Berzon called and asked me if I would participate in taping a radio show with her and three other women who had lost their parents. She told me she hoped to edit from the discussion a thirty-minute show for that year's International Women's Day radio programming.

The five of us — all feminists; four lesbians; Jews and gentiles; white and Black; raised poor, working-class, and middle-class; activists, artists and technical workers — met and talked to each other for three and a half hours about the heaviest issues of our lives. I left the session drained, but feeling a strong bond with the other women. I left wondering how Melanie could possibly edit our discussion down to thirty minutes in a matter of months.

A year later Melanie finished her show. Fifty-five minutes long, it will be aired for this year's International Women's Day.

If you have lost either or both of your parents, or any other significant person in your life — listen to this show. If you're a friend of someone who has lost their parents — do them and yourself a favor and listen to this show. We made it for ourselves — the orphans in our communities — and we made it for our friends, so that they would better understand us.

The show touches on the effects of our parents' deaths on us, the fears, pain, loss, problems with intimacy, anger, dealing with the holidays and anniversaries of their deaths, as well as the challenges

before us and the ways we believe we have grown and learned from what we have been through. We don't always agree with each other. We don't always agree with ourselves. And while our pain is right on the surface during these 55 minutes, we want people to hear that we are survivors and that we have something to say to you — not just about dealing with us, but about living yourselves.

Near the end of the hours of taping, Melanie asked us what advice we had for others dealing with us:

Nancy: If someone you know has either been through this or someone has just died in their life, a lot of people don't know what to do and err on the side of doing nothing... I think it's better to err on the side of saying something, even if you say it at the wrong time or the person doesn't want to deal with it right then...

Anita: When I say to you, or anyone says to you, "My parents have died or my mother is dead, or my father is dead..." don't just change the subject. Don't walk away from that. Someone is sharing something very important.

Melanie: I wished people would ask me. Because then I would know it's okay to talk.

Melanie has given us another fine contribution to works that help us on our way to understanding death, dying, and grief. For those of us who have been through it, we know all too well that there isn't enough out there — be it music, articles, books, or radio programs such as this one.

I hope this program will give listeners who have lost their parents the strength to talk openly about it — and their good friends the good sense to listen.

Incest and Boy-Love

Continued from previous page

talking about the group she co-leads for incest "offenders." I was suspicious, since I know there are many GCN readers who are lumped into the category of "sex offenders," and Sanford made no distinctions among different types of incest or different circumstances. Still, her report that perpetrators never turn themselves in or join groups voluntarily (those in her groups were all diverted or assigned by the courts) was alarming, if true. People can argue the pros and cons of sex between generations, and there are those who claim it is the laws, the learned guilt about sex, and the taboo about incest, and not the actual sex, that is hurtful to children. Yet in some of the cases Sanford discussed, clearly abusive sexual violence had been inflicted on the victims. According to Sanford, even in those cases the perpetrators characteristically express no remorse, concern or responsibility toward the children, but instead will deny their actions, insist that what they did was for the child's benefit or that there was nothing wrong with what they did. Perhaps Sanford's biases and prejudices got in the way of an entirely accurate picture, but what she said is consistent with what I have experienced working with other adult survivors of child sexual abuse who have confronted their abusers: no matter how horrific the details of a particular survivor's story, it is very rare for a father or other abuser (even years after the abuse when there is clearly no threat from the law) to be able and willing to say, "I'm sorry my actions caused you pain."

In other words, perpetrators in clear-cut cases of abuse say many

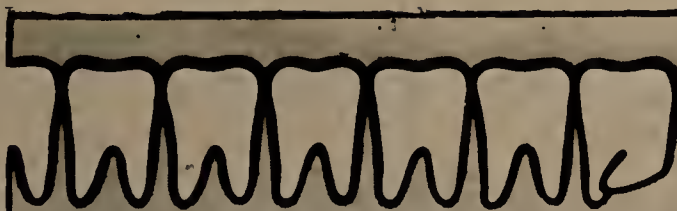
of the same things that boy-lovers say about other instances of adult-child sex. How are we to tell the difference? If we are going to claim there is a difference, I think we'd better start defining what the distinctions are. Otherwise, in our efforts to support sexual liberation — sometimes partly in the name of children's right to sexuality — we put ourselves in the position of defending actual assaulters of children. This is obviously not good for our movement.

I walked out of the conference feeling very much alone. I am glad to see so much energy devoted to trying to keep what happened to me from ever happening to another child, and to helping people once they have lived through what I lived through. Yet I have no reason to trust the professionals doing such work. I want to know that my community — the people I trust politically, socially, morally, the people I identify with — are behind me on this issue.

Robert Toke

BOSTON — Robert Toke, dear friend of Roger Wilson, died in Boston of AIDS on February 26. He was 32 years of age and had been living in Boston for over ten years. Toke worked as a nurse at Beth Israel Hospital in Boston.

Funeral services are private. Toke may be remembered through the AIDS Action Committee at 16 Haviland St., Boston 02115.



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AIDS Research Ethics

Continued from page 9

were already afraid of doctors, their paranoia only increased as AIDS received national medical and media attention. AIDS became a reportable disease in 1983, placing doctors in jeopardy of legal restraint if they failed to report the disease and bringing at-risk groups more solidly under the surveillance of the Public Health Service and state public health departments. Many public health officials recognized the need to protect the clients' confidentiality if they were to get good compliance. If public health officials showed an early concern over the issue of confidentiality, they would inspire confidence in their protocols and increase the likelihood that healthy but exposed people would voluntarily seek remedies of screening or vaccination. However, the government agencies have not been cognizant of the additional concerns of risk groups, having overlooked the past history of abuse of confidentiality and disregarded the special concerns that these people have in seeking medical care.

With the decade-long right-wing backlash accelerated by AIDS's connection with homosexuality, the penalties for risking exposure as a homosexual make the individual increasingly less willing to seek medical assistance that may result in disclosure. Although the medical establishment has in some ways learned that it must cooperate with gay organizations, the stereotype that gay men are irresponsible and self-destructive makes the government view gay men as unlikely to cooperate, a bias that increases in direct proportion to beliefs about gay promiscuity. There is broad, if not always articulate, belief that gay men will not cooperate in attempts to alter their sexual behavior, as well as ignorance about how the gay sexual community functions. While the gay community has launched massive and sensitive educational campaigns about "safe sex," sex education is so discouraged in the U.S. that several states have considered them insufficient and begun to make moves toward public health quarantines or other forms of repression. Shortly after California submitted its public health statutes to lawyers to consider their applicability to AIDS, San Francisco closed all establishments believed to permit sex on the premises. These bars, baths, and bookstores were only allowed to reopen if they enforced the safe-sex guidelines established by the local AIDS organization. Each establishment was required to hire staff to make frequent surveillance rounds, and had to insure that a ratio of staff to clients was maintained. New Hampshire, in 1985, attempted to pass a bill making it a felony for any gay man or lesbian to donate blood.

Living Under the Microscope

In addition to concerns about willful, malicious, accidental or subpoenaed release of subject information, subjects experience heightened anxiety about entering research at all. The emotional experience of research subjects has become a special area of concern with AIDS.

When faced with the seemingly improbable but possible exposure to AIDS versus an almost certain harm resulting from admitting to being gay, it is not surprising that a healthy gay man might reasonably decide not to go to a doctor. For bisexual men whose homosexual activity is hidden, or for gay men who live in smaller towns or regions where homosexuality is highly stigmatized or illegal, the equation tips even further against going to a doctor. But a paradoxical corollary applies: with the equivocal HTLV-III test, gay men who are unaware of the legal or insurance problems a positive test

might cause may rush out to get tested when the kit becomes widely available. The gay community will experience a widespread and uncontrollable reaction to test results in individuals, and possibly inter-community tensions which federal agencies may be able to manipulate to their advantage. As AIDS becomes more prevalent outside the close-knit urban gay community, the varying decisions and needs of different types of gay men may create a situation where legal strategies are undermined by lack of a unified front by gay men who do not understand the test or are not aware of their civil rights.

Loss of Privacy

An additional factor in the legal status of gay men with AIDS is the recent finding by the U.S. Court of Appeals for the District of Columbia Circuit that a gay man in the military had no right to privacy concerning his sexuality. The presiding Justice was Robert Bork, a likely appointee to the Supreme Court under Reagan. His Constitution theories run counter to the liberal notions that most left activists cherish and believe to be immutable. Concepts of privacy and civil rights during the tenure of the new left, feminist, and gay movements, have become more inclusive, extending to categories of people or activities that were not originally enumerated. As the political climate shifts, and the composition of the Supreme Court (whose effect ranges far past the administration that appoints its members) changes, there is even greater reason to fear that lists originally procured and protected with the best of intentions may later become a weapon against us. Liberal sentiments of the past might have argued in favor of assisting the homosexual, Haitian, IV drug user, or prostitute, in spite of a tacit moral sentiment against these people. Now the cry is to protect the "innocent victims": children, women, transfusion recipients, even straight men with no risk other than through going to prostitutes.

No one in American society has ever been fully equal under the law, fully innocent until proven guilty, *especially* when the good of "public health" is balanced against individual liberties. But the current political climate, where abortion rights, First Amendment rights, the whole notion of a right to privacy are questioned, there is no pretense that anyone other than traditional, God-fearing, Christian family members deserve equal treatment under the law. The equation promoting the common good is weighted unapologetically against gay people, liberated women, third-world people, and anything liberal. In the dictum that says gay people should sacrifice a little freedom to produce a greater social good, the lives we save through faithful and well-intentioned cooperation with AIDS surveillance and research may not be our own.

Richard Umans

NEW YORK — Richard Umans, a well-known writer, died of AIDS in New York at home on February 11. Services were held in Brookline, Massachusetts on February 12. Umans was 37 years old. He is survived by his lover Michael Brennan.

Umans was born in Newton, Massachusetts and lived in Boston until he moved to Soho a few years ago. He was a staff-writer and contributing editor to *Christopher Street* and the *New York Native*.

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Wishing to share my thoughts with bi or gay men or women. Race doesn't matter for we are all one as people. I desire someone who wants to help make today's brightest dreams tomorrow's reality. I enjoy writing, music, sports and sex. Walter TAYLOR, 80C 120, Box 51, Comstock NY 12821.

I received the books you sent and enjoyed them very much (the ones that they let me have; the others I had sent on to my grandmother — hope she doesn't open the package...oh well). Would enjoy having someone to write to. Robert McLEOD, 250029, PO Box 520 IMU-D-12, Walla Walla WA 99362.

I would like to correspond with anyone inside or outside. My interests are old cars, antiques and auctions, reading and working. Thank you for all you do for us. David FRANCES, 47603, 2605 State St., Salem OR 97310.

ATTENTION ARTHUR O'DONNELL!

I want to answer your letter but the mailroom clipped the return address off in opening your letter. Please write again. Greg ZATLER, A-065486, Rt 2 Box 13-A, MB 407, Immokalee FL 33934.

Lonely prisoner in need of someone to write that's lovable and understanding to a man's needs. Will answer all letters. Jimmy CONEY, 018161, Box 221-C-26, Raiford FL 32083.

I'm bisexual and will gladly correspond with anyone, but even more gladly with men. It's very depressing in here alone. Jeffrey HAMILTON, Box 4571, Lima OH 45802.

I will be released in 86 and between now and then would like to have some friends to write to. James CALLAHAN, 019441, Box 747, Starke FL 32091.

Prisoners Seeking Friends

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James Baldwin



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HELP!!! BOOKS!!!

Please consider sending or dropping by GCN (167 Tremont, Boston 02111; on the Common) your already read gay books (fiction or nonfiction). Prisoners really do get a lot out of them and we'll be glad to send them in. Thanks. (We won't refuse donations for postage; but will be glad to get just books!)

I'm seeking correspondence from any openminded and intelligent person. I'm lonely and without family or friends. I'm interested in exchanging ideas, sports, reading and poetry. Charles IVORY, 31712, Box 2, Lansing KS 66043.

Gay prisoner wishes to correspond with other gays and lesbians. Age, race NOT important. Love nature, stamp collecting, music, cooking, reading, movies and getting and answering mail! Stamps are also welcome. Terry Barkley, 173128, 777 W. Riverside Dr., Ionia MI 48846.

Lonely gay Leo, slim but trim, seeking in depth intelligent penpal relationship. I enjoy cooking, fine wine, backgammon, quiet walks in the woods, sailing. I'm alone in this world at the moment. Send SASE if possible. Gregg LEVENDOSKI, 091911, Slot 581, Box 1500, Cross City FL 32628.

I like to correspond with sincere individuals. My interests are reading, writing, working out, staying in shape, and enjoying life. David HAMMER, 97392, Box 97, McAlester OK 74502.

Mature young man wanting to correspond with mature men for friendship. Will be released in 85 or 86 and need older person to share good times with. Anthony EDWARDS, 102410, Box 524, Granite OK 73547.

I am a self-taught sexologist/therapist who has an avid interest in diverse and varied sexual postures. I regard myself as a connoisseur in my chosen field. I'd enjoy hearing from discrete, well-educated people. Chaka KAWIKA, 35996, Box 900, Jefferson City MO 65102.

Black prisoner looking for the right person. I know you are out there. Please write. Harry STANLEY, 73175, Lock Bag R, Rahway NJ 07065.

I am a warm and sincere individual seeking for a honest correspondence. William BACALLAO, 075748, Box 221, Raiford, FL 32083.



Seeking a supportive gay male for an honest relationship. My main interests include SEX, horses, SEX, wilderness, SEX and music. Carl HERBERT, A632367, Box 500 (EA-8), Olustee FL 32072

Solid as a rock (work out daily); Capricorn; Like playing the guitar and have been known to write a song or two. Would like to hear from some gay brothers. Bill HALL, 716420, Box 221-F-9, Raiford FL 32088.

Incarcerated male looking for a trusting friendship. If we'll put aside shortcomings and deal with the long sult, a true friendship will emerge. Tam BROWN, 177-861, Box 4571, Lima OH 45802.

Would like to correspond with gay or bi men. Need to get some mail. Hobbies are horseback rldng, swimming, water sports, football and rock 'n roll music. Kenneth SMALLWOOD, EF-131663, Box 276 Dodge Ct, Chester GA 31012.



Old fashioned young prisoner looking for a letter from someone to put some sunshine into my life. Gene MUNNINGS, 5997, Box 700, Jessup MD 20794.

I'm heavy into body-building, reading and soft rock music. I have no racial restrictions in life. I'd like to receive letters from anyone who cares to write. I'd like to say I think it's a very noble thing you're doing with your paper for gay prisoners.. Bart ALBANO Jr, 10 Administration Rd, Bridgewater, MA 02324.

Effeminate gay male preparing for release in a year. Looking for anyone to write. Send photo if you can. Would like building a strong relationship and remain openminded to all as I presently am. Kevin KNIGHT, A-1-13, Box 618, 135 State St., Auburn NY 13024.

Canadian Indian with no family or relatives in USA. Looking at Nov 85 release date and in need of a sponsor and friend. Steve JONES, 268009, PO Box 520, Walla Walla WA 99362.

I would like to get to know and exchange thoughts about life in general with some gay men and women. Albert HADNOT, 323858, Box 16 Eastham, Lovelady TX 75851.

Musician (keyboardist), sensitive, caring and very concerned about my future. I'm a Libra, and would like to correspond with someone very much. Steve SLATON, 076137, Box 1500 (923), Cross City FL 32628.

I am initiating a penpal program for members of our MCC congregation here at Central Men's Colony. We are interested in sharing ideas with other institutions as well as people on the streets. We are allowed to write other prisoners. All GCN readers (inside or out) that are interested, please write Ran Fonzel Rodriguez, C56686 Rm 3335X, PO Box 8101 E, San Luis Obispo, CA 93409.



CALENDAR

**March 2
to
March 15**

2 saturday

Cambridge — Sanchin Women's Karate and Self-Defense School first anniversary; martial arts demonstration and dance party; 595 Mass. Ave., 4th floor, Central Sq. 8:30PM. Women and children welcome. \$2-5, sliding scale. Info: 684-5468.

Boston — Amazon-Adonis IV Powerlift; South End Gym, 1355-A Washington St., #108. 11:30AM. \$3. Info: 451-3514.

Cambridge — Contra Dance to benefit Libana, a women's chorus; First Church Congregational, 11 Garden St. 8-11PM. All women welcome. Info: 864-6912.

Cambridge — Lesbian/feminist films, *On Guard* and *Tread Softly*; MIT campus, room 2-190. 7PM. \$4 more/less. For women only. Info: Barbara, 491-6972.

Providence, RI — Dance Party sponsored by Brown Univ./RISD Lesbian/Gay Student Alliance; Leung Gallery, Brown Univ. 9PM. \$1. Info: (401) 863-3062.

Cambridge — Second New England Regional Conference on Bisexuality; 1151 Mass. Ave., Harvard Sq. \$25-5 sliding scale. Bisexual people and allies welcome. Info: 731-1399.

3 sunday

Boston — Somerville/Medford GALA Psychic Fair and Dance: palmistry, food, disco; Somewhere Else, 295 Franklin St. 4-9PM. \$10. Info: Bob, 628-5875 or Helena, 625-3172.

Milford — "Consenting Adult" presented by Tri-County Association; Cliff and Dave's. 7PM. All welcome. Info: 429-6593.

Boston — International Women's Day conference sponsored by Somos Hermanas and the Alliance Against Women's Oppression; Roxbury Community College, 625 Huntington Ave., Rm. 307. 12:30-5:30PM. \$5.

Cambridge — Women's softball team organizational meeting; Cambridge YWCA, 7 Temple St. 3PM. Info: 491-6050.

Cambridge — *Miles To Go*, a film in Radcliffe's "Women Facing Challenges" series; Science Center B, Harvard University. 3PM. \$2. Info: 495-8140.

4 monday

Cambridge — "Women of Islam and the Islam of Women," a lecture by Jane Smith; Gilman Room, Agassiz House; Radcliffe Yard. 4PM.

Cambridge — *Far from Poland*, a film on Poland's Solidarity movement, presented by director Jill Godmilow; Hiles Library Cinema, Harvard Univ. 7:30PM.

5 tuesday

Amherst — Nikki Giovanni speaking on International Women's Day; Student Union Ballroom, UMass. 8PM. Info: (413) 545-0341.

Boston — Mass Lesbian and Gay Bar Association open meeting for attorneys and law students; 14 Beacon St., Rm. 101. 5:30PM.

Waltham — Women of Color in the '80s conference; keynote speaker: Barbara Smith. International Lounge, Usdan Student Center, Brandeis Univ. 7PM. Free. Info: 647-2181.

Cambridge — Discussion of violence between lesbians, led by Judy Krulewitz, therapist. Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. All women welcome. Info: 661-3633.

6 wednesday

Boston — Boston Lesbian/Gay Political Alliance candidates night for 7th Suffolk's state representative seat; Parish House, First Church. 7:30PM.

Boston — AIDS Action Committee new volunteers meeting; Morville House, 100 Norway St. (Auditorium T stop) 7-9PM. Info: 536-7733.

7 thursday

Boston — *Gay Community News* always needs help on production night when articles are proofread and pasted up. If you've done proofreading or layout and would like to volunteer, stop by 167 Tremont St. 5th Floor (5-8pm for proofing, 7:30-11pm for layout). Come help out, GCN and read tomorrow's news today.

Boston — Lesbian & Gay Pride Committee meeting; Hill House on Joy St. 7PM. All welcome. Info: 889-4777 or P.O. Box 8916, Boston. 02114.

Boston — Rebecca Parris, jazz vocalist, with pianist David Sparr at the Club Cafe, 209 Columbus Ave., Back Bay. 9:30PM. Info: 536-0866.

Cambridge — "Privacy Needs in Intimate Relationships"; Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. All women welcome. Info: 661-3633.

8 friday

Boston — GCN VOLUNTEER NIGHT!!! Come help send out the paper to our subscribers. Refreshments and good times. Come anytime after 6PM to 167 Tremont Street, 5th Floor (near Boylston and Park Street "T" stops). If the door is locked, buzz us on the GCN intercom located outside the front door.

Boston — Sojourns with Black Women: Margaret Burnam and Sandra Graham; Cambridge YWCA, 7 Temple St. Central Sq. 7PM. Donation: \$3-5.

Boston — Women's International League for Peace and Freedom International Women's Day celebration; 5PM films and buffet; 7PM music and speakers. Emmanuel Church, 12 Newbury St. Donation: \$4. Info: 266-5150.

Amherst — International Student Association dance for International Women's Day; UMass Campus Auditorium. 9PM-1AM. Info: (413) 545-0341.

Boston — First International Women's Day Cable TV Festival; Boston Public Access Television, 6-11PM. Also on Saturday. Info: 424-7292.

Cambridge — *Sister of Fire*, a play about the British witch trials; Old Cambridge Baptist Church, 1151 Mass. Ave. 8PM. \$7. Runs Fri.-Sat. until April 6. Info: 661-7263.

Springfield — Current Perspectives on Adolescent Homosexuality, a workshop; Western New England College, Sleith Hall, Room 100. 1-5PM. \$10, advance; \$12, door. Info: (413) 782-3111.

9 saturday

Dorchester — 8th Annual Dorchester International Women's Day. Info: 288-2291.

Boston — Kay Gardner and the Mischief Mime Co. to benefit *Woman of Power* magazine; Boston College Theater Arts Center; 8PM. \$6.50 more/less. Info: 491-6204.

Cambridge — Lesbian Singles meeting; Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. All women welcome. Info: 661-3633.

Boston — International Women's Day Dance sponsored by the Women's Center; Boston YWCA, 140 Clarendon, Copley Sq. D.J.: Claire. All women invited. Childcare available. \$3. Info: 354-8807.



Sue Fink, see March 9

Boston — Sue Fink and Diane Lindsay in concert; Sleeper Auditorium, Boston Univ. 871 Comm. Ave. 8PM. \$7.50. Info: 547-1378.

10 sunday

Boston — International Women's Day 24 hour radio show from midnight to midnight; WMBR 88.1 FM.

Cambridge — Black & White Men Together membership meeting & discussion; Philips Brooks House, Harvard Yard. 1-5PM. Info: 536-1160.

11 monday

Cambridge — *Dream of a Free Country: A Message from Nicaraguan Women*; First Church Congregational, 11 Garden St. Donation requested. Wheelchair accessible, childcare provided. 7:30PM. Info: 492-8699.

12 tuesday

Salem — Health Night — Focus on AIDS, sponsored by North Shore Gay and Lesbian Alliance. Upstairs at Lyceum Restaurant, Church St. 7PM. Free. Info: 745-3848.

13 wednesday

Boston — Ruggles, Doff and Walton to perform; Church of the Covenant, Essentially Women's Coffeehouse. 7-10PM. A drug- and alcohol-free event.

14 thursday

Waltham — Joan E. Biren's *Lesbian Images* in Photography, 1850-1984, a slide/talk presentation; International Lounge, Usdan Student Center, Brandeis Univ. 7-10PM. \$1. Info: 647-2181.



Tom Wilson Weinberg, see March 15

15 friday

Boston — Tom Wilson Weinberg's *Ten Percent Review* musical theater with Joey Branden, Jean Gauthier, Elliot Pilshaw and Robin White-Portnoy. Arlington Street Church, 8PM. \$8, Fri. and Sat.; \$6, Sun. Continues through April 28. Info: 542-3622.

Notes

women in theater

February brought three plays about women to Boston stages — with mixed results. The strongest feminist production came from the Alley Theater in Cambridge. *Top Girls*, written by Caryl Churchill and directed by Elizabeth Appleby, presented a moving picture of the costs women have paid to get to the top in men's worlds. The drama is balanced between Marlene's job at the Top Girls employment agency in London and her sister's rural home. The escalating conflict between the sisters climaxes with a shouting match — about working-class solidarity and make-it-on-your-own Thatcher conservatism — but it never collapses into rhetoric. Paula Plumsnee and Susan Gochenour as the sisters seem to have lived the lives they portray. An impressive production throughout. The Alley is now presenting two companion pieces by James McClare, *Laundry* and *Bourbon* and *Lone Star*.

Rhythms, written by Brenda Walcott, directed by T. Riccio and performed at Mass. College of Art, is also passionately concerned with the social and political context for women today. Focusing on race, class and (hetero)sex, the play is built around the weekly get-togethers of two Black and two white women. A bag lady, also Black, lounges on the edge of the scene, serving as the play's chorus. The script touches on many themes — lust and aging, straight women's homophobia, creativity and careers, child sexual assault, police violence, and more — but the actresses are mostly left with speeches instead of drama. Their soliloquies are impressive (especially those by Kelly Smith as Nia and Veneita Porter, the bag lady, whose rage, fear and desperation are convincing), but there is little background or character to make those passions believable.

A Passage of Time, playing at the Nucleo Eclettico until March 10, is a Stagemrights production directed by Brian Donahue and written by David Mauriello (who also wrote *But Mostly Because It's Raining*, about gay men, sex and dependency). In *Passage*, two lesbians have bought their dream house in Maine. One, Kate, has moved in, along with her parents and aging aunt Rose; Kate's lover must commute from Boston to keep a lucrative but frustrating job. Tension surrounds the mother-daughter dyad, the family-lover living situation and, most significantly, the family's desire to put Rose in a nursing home. Only one scene deals specifically with the women's closeted relationship. The lesbianism seems so incidental to the essence of this drama, one of the lesbians even has a man's name, Michael; the play could be recast as a hetero couple "living in sin" with barely a change. *Passage* may spark conversation about lesbians among some heterosexual theatergoers, but at \$12 a head, I would suggest to lesbians and gay men: get your wealthy aunt to take you, rather than your lover.

Upcoming in March, look for these two women's theater events: Marty Kingsbury's *Sister of Fire*, opening at Old Cambridge Baptist Church on March 8 (info: 661-7263); and the Women's Theater Festival from March 27-31 at the Boston Shakespeare Co. (info: 267-5630 or 547-1378).

— Loie Hayes

The GCN weekly calendar includes events in the Boston area of interest to the lesbian and gay community. We try not to leave anything out but remember, we depend on you to keep us informed. Let us know as early as possible what your group is planning.

The deadline is Friday noon for the following issue. Just send the information to GCN Calendar, 167 Tremont Street, Fifth Floor, Boston, MA 02111.

Calendar compiled by Miranda Kolbe

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